THE EDUCATIONAL RECONSTRUCTION OF THE AFRICAN-AMERICAN CHURCH

By

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ABSTRACT

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By

Charles Leslie Norris Jr

"In education and information, so many people have got us (African American people) wrong, especially western sociologists, psychiatrists, and educators. Because our education is different, westerners think we are disturbed for other reasons. Therefore, we must develop a teacher core or an educational core. We, the people in the United States, have been miseducated and misnamed, and consequently, we suffer the dilemma of assuming that the method of our former enslaver can liberate us. Either we free ourselves, or we are not liberated at all. Liberation is something that you take with your own hands. If someone else hands it to you, someone can take it back. We're educated away from our traditions. When you are integrated into someone else's educational system, you accept their educational value. Education in the west for whites is education to hold power."[1]

As the Presiding Bishop of Grace Saving Ministry Inc. since 2010, I have experienced and witnessed the devastation of the miseducation of African

[1] John Henry Clarke, "*Education the Highest form of Struggle*" YouTube, Flash (Videohttps://www.youtube.com/watch?v=_B-RcL_kIv4), accessed December 28, 2021).

Americans in the bridge of Jesus Christ, namely the church. Before there was an African (Black) American church, European influence misrepresented and miseducated our African Ancestors and their spiritual and theological origin. This demonstration research project will raise awareness of this miseducation within the African American church while constructing and designing an African American religious education model and curriculum.

This work is dedicated to our African Ancestors who have come before us, who, despite their struggle, kept the faith and created our history.

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have founded. Thank you, DRC/WEC, for your total support and participation in this research. Your presence in this will touch others. As I have said, “I am in the right place, and it is the right time.” We are making history!

I am grateful to the International Communion of the Holy Christian Orthodox Church, Patriarch His Holiness Archbishop Timothy Paul, for his leadership and guidance since joining this organization in 2011.

To the late His Grace, Bishop Anthony Perry, who consecrated me into The Lord’s Church. I will see you in glory. I have much to share with you since your birth in The Kingdom. Vice Prelate, Dr. Paulette Zimmerman, thank you for planting the seed of educational direction that directed me to seminary training. To His Grace, Bishop Sam Zimmerman, thank you for helping me to incorporate Grace Saving Ministry and your spiritual wisdom throughout this journey. Blessings, and thank you, Rev. Carla Gittens, my colleague in ministry, for leading and introducing me to New Your Theological Seminary. To. my spiritual brother and confidant, Reggie Pegues, who sat with me and dreamed with me over twenty years ago. Thank you for your intuition. To Susan D Payden, my soulmate, who has seen many different sides of my journey in the last 26 years. Thank you for being there for and with me and believing that “The Lord Will Make a Way Somehow!”

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encouragers, disciplinarians, and even haters. For the Lord used you to teach me. Thank you for making yourself available.

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To Yeshua (Jesus) the Christ, my African king. I pray that you are pleased with this work that I have done so far. Thank you for pouring into your son for your people. Thank you for instilling this journey within me a long time ago. I am asking that you continue to guide me through this process so that your will, will be done. Thank you for sending those you have chosen to help me through this. I thank you in advance for those you will send to walk with me as I continue this

work. Thank you for giving me strength for the journey. For I am convinced that nothing can ever separate me from God’s love. Neither death nor life, neither angels nor demons, neither my fears for today nor my worries about tomorrow, not even the powers of hell, can separate me from God’s love. No powers in the sky above or in the earth below-indeed, nothing in all creation will ever be able to separate me from the love of God, that is in Christ Jesus my Lord (ASB Romans 8:38,39).

Table of Contents

CHAPTER 1.....

.....1

INTRODUCTION TO THE SETTING.....1

Reflection of my Spiritual Journey.....
.....1

History of the Location.....
.....5

CHAPTER 2.....
....13

ANALYSIS OF THE CHALLENGE.....
.....13

Challenge Statement.....
.....13

CHAPTER 3.....25

PLAN OF IMPLEMENTATION.....25

Goals and Strategies.....
.....25

Goal 1.....25

Goal 2.....25

Goal 3.....25

Adam Clayton Powell...
.....26

CHAPTER 4.....29

IMPLEMENTATION OF THE PROJECT.....29
Part I The Miseducation of the African American Church Webinar.....29
The Discussion Summary.....33
Part II Construction and Designing of the African American Educational Curriculum Model for Churches.....36

CHAPTER 5.....54
RESEARCH QUESTIONS.....54
Research Question I.....54
Research Question II.....57
Research Question III.....59

Chapter 6
Ministerial Competencies.....63

Counselor.....63

Ecumenist.....66
Technology/Social Media Management.....69

APPENDIX.....71
Demonstration Research Proposal.....72
Family Tree of Denominations.....112
Adam Clayton Powell 49 Educational & Labor Committee Laws.....113
Congressional & Presidential Letters of Congratulations.....118
APPENDIX A: THE MISEDUCATION OF THE AFRICAN AMERICAN CHURCH WEBINAR

CONFIRMATION EMAIL LETTER.....120
APPENDIX B: THE MISEDUCATION OF THE AFRICAN AMERICAN CHURCH WEBINAR

PANELIST.....121
APPENDIX C: The Miseducation of the African American Church Feedback Evaluation Event Form.....129
APPENDIX D: The Curriculum Study of Biblical, Historical, and Cultural African Christian Education HHCDC/GSM-811.....133
APPENDIX E: How Africa Shaped the Christian Mind/Lecture Notes Rediscovering the African Seedbed of Western Christianity, By Thomas C Oden.....136
APPENDIX F: How Africa Shaped the Christian Mind, Dr. Thomas C Oden/Lecture Notes Chapter 2: Seven Ways Africa Shaped the Christian Mind.....137
APPENDIX G: The Creed of Saint Athanasius.....139
The Nicene Creed.....142
The Baptist Church Covenant.....143
The Four “Orders” in Church Government.....144
Apostolic Succession Lines Antiochian & Jewish-Celtic.....145
The Holy Communion of Churches Instruments of Consecration.....146
Timeline 146 BCE-1500 CE.....149
APPENDIX H: The History of the Negro Church, Dr. Carter G Woodson/Lecture Notes CHAPTER 1: The Early Missionaries and the Negro.....150
APPENDIX I: The Miseducation of the Negro, Dr. Carter G Woodson/Lecture Notes
CHAPTER 1: The Seat of Trouble.....155

Course Objective Assessment Questions.....160
Project Evaluation Questionaire.....166
Certificate of Course Completion & Class Picture.....186
Cultural Competency Training Material.....188
Recovery Coach Training Information.....189

Bibliography.....193

CHAPTER 1
INTRODUCTION TO THE SETTING

REFLECTION ON MY SPIRITUAL JOURNEY

I have been embodied in the African American church as the Son of a Baptist Preacher for as long as I can remember. It is as if one day I awakened, and I was conscious in this setting and did not know how I got there. I attended and participated in church activities until I completed adult classes because of my parents. Many people in the Church looked like me. I enjoyed what I was experiencing. What was most impressionable to me was the telling of amazing biblical stories. The most intriguing story that caught my attention was about a man with all this power who could do the most amazing things. He could transform water into wine, heal a lame man, feed thousands, speak and teach so well that he drew crowds of hungry people who ceased going to the temple to follow him, enjoying being in His presence. Most of all, he raised a dead man and defiled spiritual and political figures challenging the status quo. His mandate was simple – to fulfill the Will of His Father. In that case, His mission was to become a living legacy and restore God's theocracy. How did he do this? His assignment included recruiting a small army--his disciples--equipping them to reach, teach, touch (heal) to transform individuals. It was ingenious. He was

homeless yet at home amongst all people. He was wrapped in a robe of bones, flesh, and blood. He co-created by uttering the Words of His Father, "LET US MAKE MAN IN OUR IMAGE." I was mesmerized to discover that my hero's personhood lives inside me.

Even though many people loved Jesus, certain people hated him, even though he had done nothing to hurt anyone. He tried to resolve the people's problems. He was always successful in what he did. Then those who hated him decided to kill him. The incredible thing is that he returned to life a few days later. I thought this guy was someone special. Not only that, but he also claimed that he would return later to take all whom he loved back with him to heaven. So this captured my spirit at that moment and for the rest of my life.

However, problems began to materialize in the depiction of him in the Bible. He looked different. Not only did he look different, but his likeness was posted on the wall in most of my relative's homes, and all of them were similar. He was a white man. I did not question it because I thought it was the norm. I was still captured by who this man was and what he did. I even had the opportunity to portray him in an Easter presentation. I loved playing the role, so much that I decided to surrender, or as they would say, "accept him as my Lord and Savior." After the ceremonial practice of Baptism, I became active within the African American church of the Baptist persuasion.

Forty years later, I was now an ordained minister/consecrated Bishop and preparing to pastor the Church where my father pastored for 37yrs. I had become an accomplished church Minister of Music. However, I had some questions concerning the denominational aspect of the Church. I questioned the validity of denominations. How did they come to be? Why the segregation within the Church? Why are there preferential differences? The African American churches appear to compete with each other. Why? Why would one feel that their Church is better than another because they may have more members, a senior citizen facility, or more youth? My perception of unity within the body was affected.

Then I discovered that this man I treasured was an African man of color. I researched and found the evidence. But of course, the question became, how come this was not being taught or shared from the beginning? Victimized as a miseducated student by uniformed misguided spiritual leaders at no fault of their own, purposeful misinformation of edited biblical, historical information was distributed not only through the African American church but all Christian churches, and our African history was non-existent in the education system of these United States. This is not to say that the biblical truths are false, but how they are shared having been miseducated and misrepresented historically. Revelations 22:18-19 (NRSV) says, I warn everyone who hears the Word of the prophecy of this book: if anyone adds to them, God will add to that person the plagues described in this book; if anyone takes away from the words of the book of prophecy God

will take away that person's share in the tree of life and the holy city, which are described in this book. Also, James 3:1 (NRSV) says, not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. Why will teachers be judged with greater strictness? As you delve deeper into James's third chapter, he talks about the tongue in verses 5 and 6. He shows how something so small and valuable can spread destruction through an entire forest if not carefully controlled. He wants to emphasize how dangerous and destructive the tongue can be. The tongue is a fire and a world of injustice. The fact that even believers use the tongue to say incompatible things is evidence of how difficult it is to control. [2] This is what has happened with the spread of miseducation. Within the European Christian community, the tongue played a significant role in spreading miseducation throughout history. Words were edited out of the bible so that the plantation masters would be able to control the enslaved. At the same time, the African preachers were told and monitored as to what they were to preach to their African community.

While pastoring, an African American Archbishop of the International Communion of the Holy Christian Orthodox Church introduced himself, and a conversation ensued. He extended an opportunity to become a part of something that deeply ignited a fire in me. After doing some investigative research for a year, I plunged into Christian Orthodoxy to become educated

[2] Tokunboh Adeyemo, *Africa Bible Commentary, a One-Volume Commentary Written by 70 African Scholars* (Nairobi, Kenya: World Alive Publishers, 2006),1539.

about this faith, not a denomination. This addressed not only my Christian heritage but my African heritage as well. After a few years of training and worshiping, I proceeded through the New Testament form of church governmental Holy Orders, which consists of 1) The Diaconate (Servant) ordained to serve the Church and must meet high qualifications. Besides helping with the people's material needs, deacons occupy a crucial role in the liturgical life of the Church. 2) The Presbyter (Elder) rules labor in the world and teaches true doctrine in the local congregation. From the Word presbyter came the shorter form "priest." In no way is the ordained Christian priesthood seen as a throwback to or reenacting the Old Testament priesthood. Instead, they joined to Christ, our High Priest "according to the order of Melchizedek (Hebrew 5:6,10). 3) The bishop (The Episcopacy) is the Overseer of the congregation and clergy in each area. The Bishopric is a specific New Testament and early Church office. The twelve were the first to hold this office, consecrating other bishops to follow them. In the Orthodox Church, authority resides in the orders, with the bishop providing the center of unity. His authority is not over the Church but within the Church. He is an icon of Jesus Christ, "The Shepherd and Overseer of your souls. Church leadership does not consist of one or more elders functioning without the other. Instead, the Church, with Christ, as the head, is conducted like a symphony orchestra, a family, the body of

Christ, where all the members in their given offices work together as the dwelling place of the Holy Trinity.[3]

As I grew within the Orthodox faith, I experienced a little of what Jesus experienced with the attack of the anointing on my life. This was coupled with the resistance of the passionate pursuit to practice my spirituality in sharing and teaching my congregants until the cord of resistance was reinforced with conflict. Conflict arose in sharing and teaching this historical faith to my congregants. Some of the congregants needed to familiarize themselves with this historical faith. They were only familiar with the Baptist faith. Once again, miseducation rose its ugly head because of the lack of teaching the historical truth. I was led to resign from this assignment and begin another ministry. After six months, the Church decided not to continue due to financial reasons. From that point, I would be welcomed into the 1st Province of the International Communion of the Holy Christian Orthodox Church, which is the D.R.C. (Deliverance Revival Center) International Cathedral. I have found a home within this body of Orthodox African American believers. I am earthly covered and protected here by Archbishop Dr. Manuel (Demetrius) Bellamy. It is within this body that I have witnessed wholesome unselfish Christian love. Within this body, I have executed the gifts and talents I have been blessed to share. It is here that I found a trusting love amongst these people.

HISTORY OF THE LOCATION

[3] Fr Jack Norman Sparks, *The Orthodox Study Bible* (Nashville, TN: Thomas Nelson, 1982), 1635.

This summary of the history of the location is a result of three extensive zoom meetings interviewing the leadership of the church.

D.R.C. International Cathedral was founded in 1980 by Archbishop (Then Apostle) Dr. Manuel Bellamy (Demetrius), and his wife, Dr. Neva Bellamy, as a "Deliverance" ministry. Deliverance means freeing people of problems and challenges in their lives. One of the practices is praying/laying on hands. The primary purpose of this ministry is teaching God's Word to create a community of people that love God and have a family flavor of the church. Holiness is the background. Pastor & Dr. Bellamy were the pastor and first lady at that time, not the spiritual father and mother, as they are now because they were beginning the ministry. As members came, they brought different cultures and doctrines with them. So, the evolution of the methods of the theological paradigm took place within the church. Many young people between the ages of 17-21 would come and join. But as time passed and the young became older, the ministry methods would change because the young people could no longer function as a youth. They became adults. So, the paradigm of ministry evolved.

The Church's foundation was Pentecostal, though the Church is now Christian Orthodox (Convergence). Because of its Pentecostal background, there was a dress code for females, which consisted of long flowing dresses from the neck to the ankles. The pastor was extremely strict in those days. The young ladies, of course, did not like wearing those dresses. In the long

run, it paid off because, as they became adults, they realized the maturity of dressing as a woman.

In the evolution from Pentecostal to Orthodox Christian faith, some members perceived that the ministry was becoming "Roman Catholic " when the actual purpose of the development was to reveal the genuine historical understanding of Christianity being the authentic faith, not a denomination. People misunderstood the term Catholic, which means "universal," as opposed to "Roman Catholic," a denomination that caused a fracture with the ministry. The teaching of convergence orthodox told that orthodox was taught as the authentic Christian faith. Still, because there are so many streams of worship within the Christian faith, convergence was prevalent to understand that it is possible to worship with all streams of the Christian faith.

Essential aspects of the identity of this congregation are Faith-Prayer-Worship/Sacramental (Singing, dancing, reading God's Word, reciting the creed, liturgy, and Holy Eucharist). Worship is a lifestyle. How one is perceived is a form of worship. The offering is a form of worship. Liturgy: the work of the people in the Church is worship. To become a congregation member, one must have a relationship with Jesus Christ. The role is to teach, preach and practice the Word to be seen and experienced. The first impression is a lasting one. A person is initially treated like a guest who eventually becomes a member as one learns and becomes part of the family. One must walk through the steps of salvation. When you become a part of

the body of Christ, you are embraced by the family. The family cares about how you think and what you believe. You are then incorporated within the workings of the ministry. You can ask questions to become more explicit about the church.

Front-line leadership within D.R.C. is chosen carefully. Leadership qualities must be recognized and earned. In the hierarchy of leadership within the ministry, which includes the Diaconate, Presbyter, and Episcopacy, is the process called "Holy Orders," as explained before. This exists to train and evaluate the different levels of leadership. Within the hierarchy structure of D.R.C., the establishment of administration is as follows: Founders: Archbishop, Dr. Manuel Bellamy (Demetrius), Senior Pastor Dr. Neva Bellamy, Resident Pastor, Pastor Denise Alleyne, the Clergy and then come to the Deacons, Board of Directors, Financial Committee, and the subsequent ministries within the ministry.

People who express the desire to be a member of D.R.C. are placed in a new membership class where they are taught and trained about the functioning of the Church by the church leaders. It is then understood that they are willing to be governed by the by-laws, constitution, doctrine, and hierarchy of the Church. The administration of the Church does have a detailed member

profile available so that the Church can be in touch with members in case of an emergency or if other information must be disseminated amongst the membership. This information can also be used as background information

on the membership. With this detailed background information, the skills and talents of everyone are available to the Church if needed and to the community as well. Also, along the financial lines, because of the expansion of the Church, it is recommended that the members voluntarily submit the information that will assist the Church in securing loans. This sensitive information is kept confidential. Both the members and the Church have established a trust that will be secure.

The D.R.C. family is mainly African American and Latin American as well. The space that is provided for worship is handicap accessible. The provided programs are not just geared to the African American community but all ethnic communities. Particularly, D.R.C., in addressing the community's needs, has avenues of referrals at its disposal. This would include food pantries, counseling, clothing needs, and other referrals. During the 2020 pandemic, the D.R.C. family could supply food to families and seniors. Also, they provided food to various families during the Thanksgiving and Christmas holidays. Expressly, they have provided toys for children in the community during Christmas. A particular outreach program that D.R.C. encompasses is "Sisters in the Street," where females will receive support as they address their substance abuse issues. A back-to-school giveaway that serves the needs of school children of all ethnic backgrounds is also in place.

One of the most important programs within D.R.C. is the Christian Education program. It is a program that speaks to the emotional aspect of

the church function and addresses the intellectual and educational elements. This allows the members to intellectually share the faith and what it means to others by articulating what has been taught intelligently. Financial literacy is another important program within the ministry of D.R.C. Health and wellness is yet another program that incorporates the importance of health and well-being.

D.R.C. also addresses the teaching of the youth by engaging them in one-on-one interaction with the teachers and one another as they teach the Word of God through videos and other presentations. The child can lead worship service on Sunday morning to become accustomed to presenting themselves before people. D.R.C. recognizes the importance of continually assisting with the academics of the youth. E.L.A. (English, Language, Arts) is one program that engages with youth within the Church and youth in the community. Teachers and an assistant principal in the ministry monitor the youth's progress. Archbishop has also taken on the responsibility of reviewing each student's academic report card and participating within the school system by attending the parent-teacher conferences to monitor the students and watch the educational system. A developed Men's Ministry meets regularly during the month to discuss important matters of the ministry. No program can be withdrawn from the Church because each program is vital to the ministry and critical for the community. If anything were to be added to the DRC ministry, it would be a more active seniors' program.

More members are growing into this stage of life. Excellent addition to the family would be a seniors' housing facility and a health and wellness center where medical needs could be addressed. Of course, this would need funding and resources to establish these facilities. Finally, another program that D.R.C. is looking to develop is a transportation program where those in need can be picked up, transported, and used for outreach.

Other than typical conflicts that may exist due to scheduling and dealing with related matters within the Church, there may be a conflict within the allegiance of who will follow those who have their plan of a particular project outside the ministry, as opposed to following the church's agenda. Personal feelings may become involved in this matter, which is not a unique situation for any church.

In handling the nurturing of leadership, the application comes into play. Once a person is trained in a particular field, they can apply what they have been trained in. Concerning the diversity of gifts and their appropriate use, much attention is given to this area. If it is not appropriately addressed, allegiances may be at risk by being mishandled, and problems may arise. Misuse of gifts might draw attention away from the primary purpose of the ministry. But when these gifts are recognized within the membership and are applied, the Lord's power and meaning can be exemplified throughout the church and the community.

Within the Church, there are those whose opinions are highly respected. Within D.R.C., they are the Archbishop, Dr. Manuel Bellamy

(Demetrius), Dr. Neva Bellamy, Senior Pastor, Pastor Denise Alleyne, Resident Pastor, the Clergy, Board of Deacons, the Board of Directors, and the Financial Committee. There are sub-committees in which Archbishop appoints leadership heads over these committees along with these leaders. Spiritual pillars of the Church are, of course, the leadership of the Church and the *mothers of the Church*.

The primary financial support comes from tithes and offerings. Then there is another financial support program such as the 'Annual Rally". These forms of financial support drive the budget of the Church in planning its economic direction. Regarding formal communication channels, board and church meetings are appropriate when making important decisions that will affect the Church. The archbishop issues quarterly letters to the congregation and emails as well when necessary. Telephone calls are also considered the formal method of communication because different department heads have been given the authority to make decisions that will affect their department ministry.

The resident pastor ensures that communications are carried out effectively and efficiently. Though the resident pastor is given the authority to make decisions, the resident will seek the sanctioning of her decision by the archbishop. Related to informal communication, the archbishop can speak with certain (4) key leadership members, and this information will be disseminated throughout the body of the Church.

Within the life of D.R.C., the resident pastor is the one that everyone can count on to share whatever information is necessary. Specific personality conflicts may exist in understanding tensions and disputes in communicating. When this occurs, the conflicted person may circumvent the other in passing information to avoid conflict or tension. This is also not necessarily an isolated situation in just this Church.

When evaluating the programs of the Church, each departmental ministry is autonomous to some degree. Therefore, they can determine their agenda unless it impacts the Church. In that case, it would be discussed with the parent body. Sometimes depending on the program being implemented, the congregation is requested to assess how they received the elements within the program. The feedback is taken into consideration by those who formulated the program. Another form of evaluation is that Archbishop will have monthly leadership meetings where programs will be discussed and assessed regarding their effectiveness within the ministry. The senior pastor may plan an event where a survey may be taken of the participants to find out what they would be interested in, incorporating it within the event. There may be surveys taken when a program is introduced to the community to get feedback from the district. There is also a quarterly board meeting where there an assessment is made of the previous quarterly activities of the Church.

In understanding where resources are initiated to use the individual ministries within the Church, currently, they are being withdrawn from the

church's budget. But the plan is to do fundraising in the future to supply each departmental ministry with its finances. Sometimes the resident pastor uses funds from her finances and solicits donations from neighborhood business establishments. Archbishop has received financial cards from neighborhood businesses such as Walmart to purchase school supplies for children in the community.

As D.R.C. considers its desire to enhance its ministry, they are considering incorporating more technology within its operation by empowering the youth of the Church to come to the forefront. Today's youth are technologically inclined more so than the earlier generations. So, incorporating the youth's skills with technology will help establish an enhanced technological ministry with specific enhancements. There is also the desire to bring awareness to healthier life choices and improve the well-being of the church community. Financial literacy is another area that D.R.C. will focus on by teaching the members to embrace budgeting and move toward financial wellness. D.R.C. will also expand its photography ministry with a unique concentration on its creative factor. With this ministry as the setting for my demonstration research project, this is the perfect place to introduce and share this phenomenal project.

As of November 8, 2020, D.R.C. transitioned into World Empowerment Center (WEC).

CHAPTER 2
ANALYSIS OF THE CHALLENGE

Challenge Statement

As the Presiding Bishop of Grace Saving Ministry Inc., affiliated with the International Communion of the Holy Christian Orthodox Church, I have realized that the African American within the Church has been miseducated for far too long. Before the African American Christian church, European influence misrepresented and miseducated the African and its origin. This demonstration research project will raise awareness of this miseducation within the African American church and design an African American religious and educational model and curriculum. `

BLACK LIVES MATTER! Black lives have always mattered. This scenario has always been prominent since the creation of humanity. This is

nothing new, though it has become recognized as a force within the African American community and has become the battle cry in 2020/21 of the international community. Black Lives Matter is not based on the 13th amendment. Black Lives Matter is not necessarily because of civil rights or Jim Crow. Black Lives Matter is not necessarily because of any African American activist, professional athlete, civil rights lawyer, educator, preacher, artist, professor, or anyone who influences African American thinking. Black Lives Matter was designated by the Divine Creator, who has deemed it so because he formed the Africans to dwell and have dominion on the face of this planet. The Africa Study Bible (NLT) says in Genesis 1: 26-28, "Then God said, let us make human beings in our image, to be like us. They will reign over the fish in the sea, the birds in the sky, the livestock, all the wild animals on the earth, and the small animals that move along the ground. So, God created human beings in his image. In the image of God, he created them; males and females, he created them. Then God blessed them and said, Be fruitful and multiply. Fill the earth and govern it. Reign over the fish in the sea, the birds in the sky, and all the animals that move along the ground."

Somewhere within this human species, a form or remnant believed that they were superior to the original human species of this domain and began to execute dominance over other species. This dominating species of people was the" Greek" European. We must review historical facts to understand why "The Greeks" are designated as the original domineering

race. As reviewed by "enslaved by faith.com," here are some basic facts concerning "The Greeks" and their interpolation of the biblical text.

> "The compilation of the Old and New Testament have a solid connection to ancient Egypt but not in the way we have been told. The ancient Egyptian dynastic Empire lasted for almost 3000 years, beginning around 3200 BCE to 332 BCE, but by 609 BCE, it weakened due to sustained attacks by emerging empires from the East. The Attacks on ancient Egypt and its areas of influence included the Hittites in 1274 BCE, the Sea People 177-1175 BCE, the Assyrians in 653 BCE, and the Babylonians in 609 BCE. By 332 BCE, the Greeks, led by Alexander, had defeated the Persians in the battle of Gaugamela and, with that victory, effectively took over ancient Egypt and all of Palestine from the Persians who had controlled it. After the death of Alexander, the Greek Empire was divided into four empires, shared among his top generals, Lysimachus, Cassander, Seleucus I, and Ptolemy I, who became the first Greek King of Egypt after Alexander. [4]

This is where the seed of interpolation of Scripture begins to take place. At this point, the successor of Ptolemy II Philadelphus, 281-246 BCE, the Greek king of Egypt, took it upon himself to bring together scribes from Alexandria to begin to produce the history of Judeans. This became the Septuagint, the Greek translation of the Old Testament, 250 BCE. In this article, it is said that it needs to be discovered whether there existed another manuscript from which the scribes got their information. "It is unknown what manuscripts were used in creating the Septuagint or whether there were even manuscripts in the first place. Without the original manuscripts to compare the Septuagint to, it is unclear how much creative liberty the Septuagint writers took in the process. We know that later translators added and removed a lot as they translated and copied the manuscript that would eventually become part of the Bible books.[5]

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[4] Ejikeme Ozoude “Interpolations and Translations That Change the Meaning of Bible Text.” http://enslavedbyfaith.com/bible-forgeries-interpolations/#respond (accessed June 23, 2020).

[5] Ibid

With changes in Scripture, others used the Septuagint to reference their translation even before establishing the final book. Theodotion, Symmachus, and Aquila formulated their translation. Books like Job, Jeremiah, and Daniel were changed by including word changes and language styles that altered the actual stories within the Bible. So, it is apparent that this textbook we call The Bible has been translated into different versions with different additions, beginning with the Greeks.

Knowing and understanding who we are and where we have come from is vital, and it is also essential to know and pay attention to the details of our historical background. Once one knows and understands the details of their history, one can address the relevance of their present position and the relevance and desires of their future.

Dr. Carter G. Woodson brings substantial knowledge of relevance to the historically African American Christian church in his book, The History of the Negro Church. He writes, “As the English were primarily interested in founding new homes in America, they thought of the Negroes not as objects of Christian philanthropy but rather as tools with which they might reach the end. It is not surprising then that with the introduction of slavery as an economic factor in the development of the English colonies, little care was taken of their spiritual needs, and especially so when they were confronted with the unwritten law that a Christian could not be held a slave.”[6] Here, we have an authentic example of how our ancestors were

[6] Carter G Woodson, *The History of the Negro Church* (12th Media Services, 1921), p.2.

misrepresented, even concerning spirituality. When we were brought to this land as slaves, we were already spiritually connected to the creator. The spirituality that was embedded in our spiritual DNA was something that the European looked at as barbaric and pagan. They knew nothing of the rich African spiritual history of the slaves that they kidnapped or confiscated from their homeland. Therefore, they felt they were mandated to Christianize the Africans. Back then, “Black Lives” really didn’t matter to Europeans except as an economic commodity. That sentiment and non-verbalized understanding by the Europeans has continued to exist up until this day. Take, for instance, the recent insurrection incident that took place on January 6, 2021, at our Nation’s Capital. Never has anything like this taken place in the history of our nation. Supposedly initial demonstrators turned into a domestic terrorist as thousands stormed the Nation’s Capital. Incited by Presidents Trump's rally speech, many white domestic terrorists broke through the Capital police barriers. They trespassed onto federal property, interrupting the congressional meeting where the electoral votes were being ratified. Complete mayhem took place as the invaders destroyed federal property and put the lives of Congress at risk. The police were overwhelmed and could not handle the capacity of the crowd. It appeared that there was not enough law enforcement available to subdue and control the number of participants, and reinforcements were not arriving expeditiously to assist the police officers already present. This was a disaster. Congress had to be rushed out to a safe location while the terrorist

took over the Nation's Capital. It was anarchy! As a result, four people perished so far. One from a gunshot and the other from other causes. As I watched the events unfold on CNN, I saw one police assisting one of the terrorists down the steps of the Capital as if it were a friendly gesture. And another police officer running from the crowd to seek assistance. As the reporters and cameramen documented this event, I saw and heard one person say, "THIS BUILDING IS OURS! IT BELONGS TO US! WE BUILT IT!" Another said, "THIS IS A REVOLUTION!"

In constructing the original educational system within the United States, African intellectual, spiritual, and creative expressions were non-existent. European and western civilizations chose not to include the African contributions to the building of this nation. The event that took place on January 6, 2021, is just a small result of how consistent systematic racism in our educational system can plant seeds of destruction within the leadership and nation. This systematic racism stems from the European historical background of systematic Christian misrepresentation and miseducation throughout the European and African diaspora. So, because of this, I find it necessary to reconstruct the African American Church educational curriculum so that our African American spiritual, intellectual, and creative expressions are known, understood, and taught. It is obvious that one could easily compare the Black Lives Matter Movement demonstration this past June with January 6th's insurrection actions of these domestic terrorists. How hypocritical are both situations when law

enforcement appeared to be nonexistent in subduing the crowd on January 6, and how the National Guard's presence and actions were forcibly depicted in June? But there is a deeper misrepresentation and miseducation of knowledge present within these Trump terrorists. I am assuming that many of the terrorists share the same sentiment concerning the comment that was made about the Capital Building. Who really knows the history of the building of Washington, D.C.? The documented facts are as follows:

> The city of Washington very recently celebrated the 125th anniversary of the completion of the survey and laying out of the Federal Territory constituting the District of Columbia. This was executed under the supervision of the famous French civil engineer, Major Pierre Charles L'Enfant, as the head of a commission appointed by George Washington, then president of the United States. Serving as one of the commissioners, sitting in conference with them and performing an important part in the mathematical and calculations involved in the survey, was the Negro Mathematician and astronomer, Benjamin Bannaker. One of his biographers says that the deportment of the mathematician during this engagement was such as to secure for him the respect and admiration of the commissioners. His striking superiority over all other men of his race whom they had met led them to disregard all prejudices of caste.[7]

We, as African Americans, have been on a mission to substantiate that not only do Black Lives Matter, but we have always mattered.

Another major contributor to the United States, whom white America has almost succeeded in erasing his great works, is Congressman Adam Clayton Powell Jr. Known at one time as one of the most powerful, modern-day Black Men in the United States, Adam was one who personified leadership by acting without fear of his white counterpart in the political

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[7] Henry E Baker, "Benjamin Banneker, The Negro Mathematician and Astronomer", *The Journal of Negro History* 3, no.2 (April 1918): 99-118.

community. Shortly after his death, there was an article in the New York Times entitled “King vs. Powell” that depicted him as leaving no legacy.

> It states, “It was a strange coincidence that brought death to Adam Clayton Powell Jr. on the fourth anniversary of the assassination of Martin Luther King Jr. In striking different ways, both men played their roles in the emergence of blacks from the abuse of a white-dominated society. Both brought enormous personal gifts to the struggle for racial equality, and both attracted devoted followers. Yet one was an inspiring leader whose name adds luster to the American tradition; the other, lost a sea of cynicism and self-indulgence, leaves no lasting heritage.”[8]

But Adam Clayton Powell Jr was a Black Man who made sure that white and black America knew that “Black Lives Mattered” long before the actual movement surfaced in July of 2013. In an interview in 2017, Rev. Al Sharpton referred to Adam as the civil rights leader before civil rights. He mentioned that Adam Clayton Powell Jr altered social policy and made more changes in congress that any other African American in the 20th century.[9] In his book, *The Miseducation of the Negro*, Carter Woodson also addresses how the education system has not presented an authentic Negro History in schools.[10]

Then there is Albert J. Raboteau's *Slave Religion, The Invisible Institution in the Antebellum South;* he writes that in 1660 Charles II addressed the Council of Foreign Plantations of England, proclaiming the

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[8] “King vs. Powell” The New York Times, (April 6, 1972): Editorial.

[9] Transatlantic Productions, “*Al Sharpton on Adam Clayton Powel”*,2017.

[10] Woodson, Carter, Godwin. *The Miseducation of the Negro* (Las Vegas, Nev: IAP, 2010).

vital motive for colonizing the new world. In his statement to the Council, he explained the duty of Christianizing slaves as well as Indians by stating:

> And you are to consider how such of the Natives or such as are purchased by you from other parts to be servants or slaves may best be invited to the Christian Faith, and be made capable of being baptized thereunto, it being to honor our Crowne and of the protestant religion that all persons in any of our dominions should be taught the knowledge of God, and be made acquainted with the mysteries of salvation.[11]

So here we find the beginning and purpose to the miseducation and misrepresentation. This miseducation is based on the Europeans interpreting the already changed Bible to what they wanted and needed the Indians and enslaved Africans to be. The misrepresentation is the European claiming that he is the originator of the Christian religion, but, in fact, he is the manipulator.

As Christianity spread worldwide, miseducation and misrepresentation also evolved with it. With the splitting of the Christian faith in 1054 AD, other denominations began to slowly materialize, bringing their form of Christian doctrines, splintering the faith as depicted in the appendix diagram on page 70.

As the Christian pie continued to divide, the continuance of miseducation persisted even more so. This division affected Christian religious education as the faith continued to be watered down.

Christian Education in the Early Church

The foundations of Christian education and its practices are found in the early church. The developmental relationship of this education is

[11] Raboteau, Albert J, *Slave Religion The Invisible Institution in the Antebellum South* (Oxford, New York: Oxford Press,1978), 97.

prevalent amongst Hebrews, Greeks, and Romans. In preparation for understanding religious truths, Christians learned the value of philosophy and literature from the Greeks and Romans. As a way of life, pleasing to God, they learned respect for the study of the Scriptures from the Hebrews. Those adults, who already had been educated in classical literature, it was really a matter of educating new adults into the faith, as a part of the early years of Christian education.

Concerning the education of the young, they continued to study in the classical school. The education of the young came at a later period where Christians established their own schools. [12] "Little is known of educational practices as regards to direct church involvement upon Christian parents to educate their children in the primary facts of the faith. This focus on the home as the functional center of the educational experience followed the Jewish ideal."[13] It is interesting to note that in the early centuries, no formal treaties have been discovered to help parents in their educational task. [14]

What was vitally important in the early years of Christian education was the education of the community as a whole. The beginnings of the Christian community carried out the mission of teaching to the community. Foundations in Christian education, described in canonical literature, was

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[12] John Elias, L. *A History of Christian Education Protestant, Catholic, and Orthodox Perspectives* (Malabar, FL: Krieger, 2002), 1-2.

[13] Harold Burgess, W. *Models of Religious Education: Theory and Practice in Historical and Contemporary Perspectives* (Nappanee, IN: Evangel Publishing, 2001), 34.

[14] Ibid.

fundamental in that, preaching had to be executed to potential members, and had to also provide continuing education to the community. Devotion to learning went together with devotion to fellowship, prayer, and worship. Early in the Christian communities, teaching and learning went hand in hand. Also, in the early church community, not only were the original apostles involved in teaching, but there were also teachers with gifts of prophecy, tongues, healing, and teaching. "The early Christians proclaimed its good news (*kerygma*), attempted to build the community (*koinonia*), witnessed (*marturion*) to their faith in Jesus, and served (*diakonia*) the needy of the community. Many of these activities evolved in and from the worship (*liturgia*) of the church. As this time went on, the community developed its own particular teaching of doctrine (*didache*)."[15] There existed forms of Christian teaching and preaching. Exhortation or homily was a form of teaching in the worshipping community. The main purpose of this form was to keep the faith alive in the believers. The sermon or instruction was another form of teaching that developed in the community, with the purpose of giving guidance, explanations, and lessons for the faith believers. In the book of Acts, it gives a glimpse of the Christian community in Jerusalem. This is the essential of faith and life in the Christian community:[16]

> Now the whole group of those who believed were one heart and soul, and no one claimed private ownership of any possessions,

[15] Elias, *A History of Christian Education*, 15-17.

[16] Ibid., 17-18.

> but everything they owned was held in common. With great power the apostles gave their testimony to the resurrection of then Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. They laid it at the apostles' feet, and it was distributed to each as any needed (Acts 4:32-35 NRSV).

This particular passage identifies the parallel between teaching and action. Because of the way of life that was taught and shown in caring for the needy, people were drawn to this Christian community. Word and deed meant that the life of Jesus Christ was exemplified in the community and changed the relationship among the people. Charity and fellowship connected in the teaching, characterized the community of believers in Jesus Christ. Christian teaching and preaching were incessant:[17] And every day in the temple and at home they did not cease to teach and proclaim Jesus as the Messiah (Acts 5:42 NRSV). Education for community building, education as proclamation of a message, education as a prophetic witnessing to the truth, education as moral instruction and education in service of the material and spiritual needs of the community were the fundamental modes for education in the Christian faith. "Christian education was not restricted to any social institution or any age group."[18] Christian education was open to the entire community. It took place in different spaces, such as homes, synagogues, and open spaces.

The Problem of Attendance within the Religious Institutions Today

[17] Ibid., 18.

[18] Ibid., 21.

Research suggests that church attendance in the United States has dropped. The number of adults in the United States who say they attend church regularly has declined across denominational lines. The decline in attendance has implications for the religious education that takes place within many churches. In particular, the decline in attendance signals that people have become less involved in religious education activities and practices. While churches generally are experiencing a decline, black church attendance remains higher than others. However, there are some problems regarding religious education within black churches that warrant attention.

Recently, a Pew Research survey stated that people who regularly attend religious services, no matter if they are present in a church, mosque, synagogue, or any other religious institution, desire to be closer to God.[19] The African American church has been the locus of social life. For the African American community, the church has been the place where families are raised, liberation from racial discrimination has taken root, religious educational institutions have been birthed, community fellowship takes place, economic growth has been experienced, and political realities have affected society as a whole. And religious education has been the foundation of it all. Many observe that religious education in the black church has become less focused on these attributes and, as such, is less effective. Take,

[19] Pew Research Center, A Religious Portrait of African-Americans, Section II: Religious Beliefs and Practices, January 30, 2009, https://www.pewresearch.org/religion/2009/01/30/a-religious-portrait-of-african-americans/ (accessed January 31, 2023)./

for instance, Charles Foster noting the flaw of the irrelevance of our teaching from the Bible. If biblical interpretation and methods of theological reflection are not taught to the laity, as well as clergy, to teach congregants, then the relevance of biblical studies cannot be connected to the relevance in peoples' lives today. The clergy should not be the only ones who are trained in the methods of biblical interpretation. If educational skills related to methods of teaching scriptural interpretation and theological, reflective thinking are withheld from the laity, then they will be ineffective in teaching the congregants. As a result, young adults also see the Bible as irrelevant when searching for purpose and meaning. Foster also speaks of a conspiracy to hush the teaching of biblical interpretation and reflective theological thinking. He notes that a certain pastor had told a lay person to keep their questions to themselves so that the faith will not be challenged. In another instance, a pastor specifically criticized a lay person for introducing biblical interpretation to an adult class. The pastor asks, "You don't want the people to start thinking, do you?"[20]

Cultural captivity reinforces the status quo and is another area in which cultural dominance is exhibited toward African Americans and Native Americans. This dominance is executed through racism, sexism, ageism, classism, and many other "isms" with the intent to marginalize church people. "This kind of insensitivity to racial, ethnic, social class, and gender issues, have contributed to many distortions in the church's education.

[20] Charles Foster, R *Educating Congregations: The Future of Christian Education* (Nashville, TN: Abingdon Press, 2006), 25-26.

When church education engages in the transmission of its heritage without critically examining the ways its cultural bias limits the gospel, it stifles the transformative character of the message it seeks to proclaim."[21] These flaws, when acted out, contribute to the decline in church attendance not only in churches across denominational lines but also in the African American church as well.

Religion, particularly Christianity, has played an outsized role in African American history. While most Africans brought to the New World to be slaves were not Christian when they arrived, many of them, and their descendants embraced Christianity. It's important to note that slaves developed their own liberative approach to Christian tradition that drew on African religious tradition. In Post-Civil War America, a burgeoning black church played a key role strengthening African American communities and providing key support to the civil rights movement.[22]

Among African Americans the number of persons who are religiously unaffiliated, meaning, who do not attend any religious institution regularly, have grown within the past few years. This trend is similar, mirroring the nation. In 2007 the first Religious Landscape study was performed, and it found that 12% of African Americans said they were religiously unaffiliated. This was comprised of atheists and agnostics. When the Religious

[21] Ibid., 31-32.

[22] Masci, David "5 Facts about Religious Lives of African Americans," Pew Research Center, February 7, 2018, https://www.pewresearch.org/fact-tank/2018/02/07/5-facts-about-the-religious-lives-of-african-americans (accessed March 10, 2019).

Landscape was conducted in 2014, the unaffiliated percentage grew to 18%. Compared to the overall population, young African Americans adults are unaffiliated more than the older population; 29% of African Americans between the ages of 18 and 29 are unaffiliated, as opposed to (7%) of African American adults, 65 and older.[23]

CHAPTER 3
PLAN OF IMPLEMENTATION

Goals and Strategies

Goal 1 – Raise awareness of the miseducation in the African American Church

Strategy 1: Formulate a virtual forum(s) of spiritual and community leaders to dialogue about the nature of this problem.

Strategy 2: Prepare information on Adam Clayton Powell Jr. and his contributions to education in this country as a US Congressman. The latter chaired the Educational & Labor Committee in the House of Representatives.

Strategy 3: Recruit individuals to help formulate and demonstrate the research

demonstration project.

[23] Ibid.

Strategy 4: Determine the technology that will be used for the presentation.

Strategy 5: Assign who will handle the technology during the demonstration.

Evaluation of Goal: Prepare and distribute an evaluation among the participants and listeners.

Goal 2 - Create a Model of African Christian Education that addresses the miseducation within

the African American church.

Strategy 1: Develop a biblical, historical, and cultural African Christian curriculum.

Strategy 2: What material will be used for the presentation?

Goal 3 – Implementation of the demonstration research project.

Strategy 2: Provide document and resource information.

Evaluation of Goals: Present a post-questionnaire for the participants to measure the

outcome of the presentation.

ADAM CLAYTON POWELL JR

I was born in August of 1954, and by that time, Congressman Adam Clayton Powell Jr. had been serving in the United States House of Representatives for ten years. This fiery pastor/preacher/politician and civil rights leader made history by becoming the first black congressman to be elected to represent the 22nd district of Harlem in 1944. Not many young

people today may know this, but ACP Jr. was the pre-emptive civil rights leader of Harlem before The Rev. Martin Luther King Jr. For over thirty years, Powell, the preacher, and Powell the politician, were wrapped into one with Abyssinian as his base of mobilization-to preach the gospel and save souls, or file petitions and win elections. Powell also understood all too well the "dilemma" that Myrdal (author of An American Dilemma) talked about, and from the beginning of his career, Powell made that dilemma the central issue of his public life. He used his Christian background and theological training as argumentative weapons against civil rights opponents.[24]

This thesis addresses the nature of the problem of miseducation in the African community first and then in the world. And because I am a part of the Adam Clayton Powell Jr Cohort of the Doctoral Program at New York Theological Seminary, this great African American Man must be recognized so that no miseducation will be shared with anyone who obtains this information. Because my dissertation is focused on education, ACP Jr experience and accomplishments on the educational and labor committee must be shared.

Adam shares in his autobiography, *Adam by Adam,* his experience serving on the House Committee on Education and Labor. After having served on the committee for fifteen years he is now a ranking

[24] Charles Hamilton, V. Adam Clayton Powell Jr., *The Political Biography of an American Dilemma* (New York, NY: Frist Cooper Square Press, 1991), 3,4

member, while Congressman Graham Barden of North Carolina is the ranking minority leader. Adam expressed his frustration in serving because Barden was not scheduling meetings, so the committee was unproductive.[25] Barden was not in favor of Powell serving on any subcommittee. Because of Powell's audacious style of leadership, Barden wanted to strip Powell of his seniority, and he did it by controlling the other voting members of the committee. So, they voted for a lower seniority member. It was a tough time for Powell. But the unexpected happened. Barden announced that he was retiring, which made Adam the senior-ranking majority member and awarded him the chairmanship of the House on Education and Labor Committee. Once again, miseducation raised its ugly head with a statement from The New York Times saying, "The racist attitude of Adam Clayton Powell, his miserable record as a legislator and his extreme absenteeism all tend to disqualify him as a responsible and effective Chairman." But God faith and Adam had other intentions. He reconstructed his committee and began to diligently work with his team, and within the first session of the 87th Congress, twelve education and labor bills became public law, three of them among the eight most important measures passed by the 87th Congress. Speaker of the House John McCormack said of Congressman Powell that the minimum-wage bill would not have been passed if it were not for him. President Kennedy shared with the press that Powell as the

[25] Adam Powell, , Jr. *Adam by Adam* (New York: The Dial Press, 1971), 199,200

committee chairman, lay the foundation for “The Great Society.”[26] Listed in the appendix on pages 71-77, you will find the 49 laws passed in the first five years of Congressman Powell’s Chairmanship of the Education and Labor Committee as well as two letters. One from the Speaker of the House of Representatives, John McCormack, and one from President Lyndon Johnson, commending him on his work as Chairman of the House on Education and Labor

I wonder what Powell’s comment and reaction would be to the implementation of “Critical Race Theory”?

[26] Ibid., 201,202

CHAPTER 4
IMPLEMENTATION OF THE PROJECT

PART I: THE MISEDUCATION OF THE AFRICAN AMERICAN CHURCH WEBINAR

Carter G Woodson, African American Ph.D., historian, author, one of the first scholars to study the history of the African diaspora and African American history, and father of black history month, says, "The neglect of Afro-American history and distortion of the facts concerning Negros in most history books, deprived the black child and his whole race of a heritage and relegated him to nothingness and nobodies." He defines miseducation this way. "Miseducation criticizes the system and explains the vicious cycle that

results from individuals graduating, then proceeding to teach and miseducate others."[27]

So, my concern has become the historical miseducation of the African American church. This concern developed into a discussion between individual colleagues of mine who are clergy and non-clergy. Specific questions arose out of this conversation: What is meant by miseducation? How did miseducation take place? When did miseducation begin? What was miseducated? How was miseducation instituted within the Negro? Why did it work? Did the Negro participate in this miseducation? How? How did miseducation develop within the African American church? Who is responsible? Now that we know of this miseducation, how do we address this? How has the miseducation evolved the African American church? The question that concerned me the most was, can biblical spirituality and historical theology co-exist? Can those who have grown up in the African American church and been exposed to traditionalism and ritualistic biblical practices co-exist with the educational, documented, ancient faith history of the African diaspora? I think they should, but I have experienced resistance to this relationship within the African American church. And I believe this is a result of the miseducation influence of the European within the African American church, as stated earlier in the "Analysis of the Challenge." These discussions birthed the miseducation of the African American church webinar.

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[27] Woodson, Carter G *The Miseducation of the Negro* (Las Vegas, Nevada: admin@iappublishing.com, 2010),5,6.

This webinar aimed to discuss with the panelist and make them aware of miseducation in the African American church. In having individual conversations with the panelist, they brought their perspective of miseducation within the Church. The panelist consisted of:

+Bishop Alfred Frierson, Senior Pastor of Deliverance Temple of Faith Church Inc., Bronx, NY. He is a member of the International Communion of the Holy Christian Orthodox Church. He earned his ThM and ThD from United Bible College and Seminary (1995, 1997). His professional career has spanned over 25 years within several industries, such as Advertising, Investor Relations/Public Relations, and nine years working for an environmental engineering firm, all in accounting/finance. He has received an associate degree in Information Technology and a bachelor's degree in Graphic Design/Media Arts. He is now working in Web Design UX/UI Design. Bishop Frierson is a member of the honor society and national society of leadership and success, Sigma Alpha.

Dr. Devin Lewis represented the millennial generation. He earned a Master of Arts in Christian Counseling (2017) and a Doctor of Theology (2019) from the Word of Prayer Biblical Institute. Dr. Lewis received his Bachelor of Social Work (2012) from Bowie State University, Bowie, MD, and Master of Social Work (2014), from Morgan State University, Baltimore, MD. He currently serves as Secretary within the House of Clergy in the International Communion of the Holy Christian Orthodox Church. As the Director of the Internship program at Synergy Family Services,

Hyattsville, Md., he does now, which provides clinical supervision and training to clinical staff and interns.

Katina L Moss is the Principal of K. Moss & Associates, Richmond, VA., where she is the educator, consultant, & business professional providing executive-level support for Organizations, designing solutions to educate & inspire new customers, & curating enrichment experiences for youth & families. Katina is also the Director of Next Steps Educational Academy, Richmond, VA, where lead marketing, instructional program design, & community engagement has resulted in the organization's first revenue-generating program in 10 years. She serves as well as the Ambassador & Business Support Professional in the Africana Independent Film Festival, Richmond, VA, where she assisted the founder in the execution of operational activities, including Board of interaction, severing on Board subcommittees, communication with strategic partners, leadership team meetings, volunteer training & support including writing & and production of volunteer manual.

Minister Gail J Parker began her theological educational journey at the New York School of the Bible. She completed five certificates and served as the Chairperson of the NYSB Alumni Board. She received her undergraduate degree in Bible and Theology, with a minor in Women's Ministry from Lancaster Bible College, Lancaster, PA (2016). She earned a Master of Divinity from the New York Theological Seminary (2021).

Minister Parker currently serves as an associate minister at the Lowly Nazarene Baptist Church, Bronx, NY.

Rev. Dr. Owen E Williams, Senior Pastor of St. Mark Missionary Baptist Church, Jamaica, NY, and CEO of OE Ministries Inc. He also serves as the President of the Board of Directors of the Queens Federation of Churches, member emeritus of the NYS Police Department 103rd Precinct Community Council, and a member of the Board of directors for Live on NY. He is the author of three books, The Corporate Christian: Christian Belief vs. Corporate Behaviors, the Corporate Christian: The Battle for your Belief', and The Corporate Christian: The Hidden War. He has also been led by the grace of God to travel to the townships of Soweto and Entwata, Johannesburg, South Africa. He has earned a Master of Arts in Pastoral Care and Counseling from Liberty University. He has received an honorary Doctor of Divinity from Anointed by God Ministries Alliance and Seminary.

This miseducation of the African American church webinar occurred on October 25, 2021, 5:00–7:00 pm. Each panelist was confirmed with a letter of confirmation to each panelist. I ordered one webinar service for this time and sent 50 invitations for specific individuals to observe and not participate in the discussion. I asked the panelist to be present at the webinar by 4:00 pm to make introductions to start on time. All were on time. I delegated my Son Jason Norris as the co-host so that I wouldn't have to focus on the technology of the presentation. The webinar was also live-streamed from my Grace Saving Ministry business Facebook page by

invitation only. Others did show up to observe the webinar. It was recorded and saved on my business page. It is still available to be viewed. I could also see who was present on the webinar and the Facebook live stream.

Approximately 20-30 observers were present at the webinar, and about 12 persons were present and made comments on the Facebook Livestream. Currently, it has a total of 192 views and is still available. The discussion was very intense and exposed for 2hrs. Many thoughts, ideas, and comments were made to realize how miseducation has played a role in the African American church. Upon completing the webinar, I formulated an evaluation questionnaire and emailed it to various observers in the webinar and the Facebook Livestream.

THE DISCUSSION SUMMARY

This summary is only to whet the reader's appetite so that you will go to the website to observe and listen to this webinar to gain an awareness of this research on the miseducation of the African American church. This discussion opened with me reading two excerpts from Dr. Carter G Woodson's books, *The Miseducation of the Negro*, and *The History of the Negro Church* stated earlier. From there, the discussion proceeded to evolve and expand. Minister Parker initially shared that the youth today within the Church are not settling for the spiritual information that has been shared historically. They question the information shared within the church institution because of the inconsistency of the historical practices

they have been exposed to and have not received the answers. She shared that if we deal with the questions that are being asked by this generation, we will retain this generation. Minister Parker also said that Africans were already spiritual before being stolen and brought to this continent and that when we were brought here, we were forced to accept this religion in this setting or be violently disciplined or even killed, even though we came with our spirituality. So, she asked, "How do we move forward from this place of miseducation?"[28] Dr. Owen E Williams commented and clarified that the miseducation of the African diaspora was by strategic design because the Europeans knew the richness we possessed as a people and culture in the world. He stated, "Look at the crime to accomplish the crime and to make it seem to mislead when they dropped off 12 million people in the Pan African diaspora (Caribbean). Then deal with the economics behind that, which is sugar. No natural crop on the face of humanity has caused such atrocity, nor the great demand in the European society as a stimulant for industry and comfort for tea, etc. It's easy to see why it would be to their advantage to miseducate and mislead. This life is better for you than whence we found you. It only took a generation or less to do that. So, when we spend time and energy to prove who we are, everybody knows who we are; everybody knows we wrote the language created mathematics, geography, and geometry. It appears that we spend time trying to convince ourselves of

[28] Norris, Charles L. "*The Miseducation of the African American Church*." Grace Saving Ministry, Jamaica, New York, facebook.com/watch/live?ref=watch_permalink&v=3818977031538937

who we are. So, the miseducation runs deep within us. They know exactly who we are."[29] Katina L Moss further commented on Dr. William's statement saying," They knew of our spirituality, and that is why they came after our labor and our brilliance. And that the miseducation came from the purposeful dehumanization of a people so that we would not know who we are. With the school system being for secular education and the Church being for spiritual instruction, education has been bankrupted because it's not based upon truth anywhere because we are missing something everywhere. Everything has been disjointed."[30] Bishop Frierson enhances our discussion by sharing some wisdom saying that he has experienced "those of old" who have said, "Well, it doesn't take all of the that, or the gospel itself is preached in its simplicity.", meaning that academic, theological appeal may not be necessary within the Church. Bishop states, "As time evolves, things around us evolve. People should always look to grow and learn more to have more to impart. We're living in a time now when people repeat what other people say without understanding or doing the research for themselves. That's a dangerous place to be. And with the topic of miseducation, you are miseducating a people. Leaders are readers, and the day you stop learning is the day you die."[31] Dr. Devin Lewis, the millennial on the panel, described how being a young, educated preacher is

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[29] Ibid

[30] Ibid

[31] Ibid

received by those who consider themselves seasoned and experienced but not necessarily educated. He states, "In growing within the African American church, millennial preachers are often told to be seen and not heard. When one goes to other churches, and the leadership realizes that you are clergy, they second guess the anointing of God is on your life. In working with the Old Testament saints and New Testament saints, like myself, we feel we must prove ourselves, making sure that we're doing our due diligence in our studies."[32]

These excerpts are just a tiny portion of the particular webinar on October 25, 2021, at 5 pm. If you go and listen, I am sure you will be rewarded with a great conversation. It is also with great anticipation that this discussion will continue because this type of conversation is needed within African American church. There are also plans to have a conversation with millennials.

[32] Ibid

IMPLEMENTATION OF THE PROJECT

PART II: CONSTRUCTION AND DESIGNING OF THE AFRICAN AMERICAN EDUCATIONAL CURRICULUM MODEL FOR CHURCHES

INTRODUCTION

In creating this curriculum model, I have chosen Dr. Yolanda Y Smith's "Triple Heritage" model as a basis for introducing further knowledge within the church because this serves the purpose of addressing the educational challenges within the African American Christian church. Christian education from an African American perspective can help African Americans embrace their full heritage through a holistic curriculum that incorporates all three aspects of triple heritage (African, African American, and Christian Traditions). Teaching triple-heritage challenges the African American church to embrace its African heritage, encouraging African Americans to reclaim African history, culture, and geography as their ancestral heritage; its African American heritage, illuminating the experience and significant contributions of African Americans in the United States; and its Christian heritage, while affirming the fulness of Christian

experience and the distinctiveness of African Americans can preserve and celebrate both their faith and their cultural heritage. [33] Additional knowledge that I am introducing is Carter G. Woodson's "The Miseducation of the Negro". Though this was initially published in the 1930s, this knowledge, information, and experience are relative to African Americans' current and historical situation in the United States.

This course was specifically designed for ages 15-30 to begin the journey of African Christian Historical Education to expose information that may have been previously hidden, miseducated, or misrepresented. This course enhanced the awareness of the African American Christian Culture by developing an educational core of our African Diaspora experience to bring liberation and power to African American Christian People. Others may join this study if interested.

To incorporate the triple heritage model, I have used three resources to create this curriculum. 1. *How Africa Shaped the Christian Mind, Rediscovering the African Seedbed of Western Christianity*, Dr. Thomas C Oden, 2. *The History of the Negro Church*, Dr. Carter G Woodson, and 3. *The Miseducation of the Negro*, also by Dr. Carter G Woodson. These three areas represent time periods that speak to spiritual, cultural, and traditional heritage in our existence on this planet.

[33] Yolanda Smith Y, *Reclaiming the Spirituals: New Possibilities for African American Christian Education* (Eugene, Orgon: Wipf and Stock Publishers, 2010), 1.

This curriculum will address five areas of education. 1. Preparation: The professor starts with the student's prior knowledge. 2. Presentation: New knowledge is presented in a clear and impressive manner. 3. Assimilation: New knowledge is interrelated with the other bodies of knowledge already present in the mind. 4. Generalization: The learner is led to form accurate concepts and correct definitions. 5. Application: The newly acquired knowledge is brought to bear in new situations.[34]

As stated earlier, the setting location is D.R.C. The actual physical location is First Calvary Baptist Church, 1272 Langdon Blvd, Rockville Centre, NY 11570. Discussing the scheduling of these classes, Archbishop Manuel (Demetrius) Bellamy and I agreed to the dates of Nov 4th, 11th, 18th, and December 2, 2022, beginning at 7:00 pm and ending at 9:00 pm. The entire sessions are videotaped.

Session I/Book I: How Africa Shaped the Christian Mind
Chapter 2: Seven ways Africa Shaped the Christian Mind/Athanasius "The Black Dwarf"

To capture everyone, attendance sheets were created so that everyone who attended would print and sign their name. I could sense that as the student began to congregate, there was a sense of intrigue within the room. I prepared written material to be distributed among the students. This included the curriculum, typed written notes, The Nicene Creed, The

[34] Maria Harris, , *Fashion Me A People Curriculum: in the Church* (Louisville, Kentucky: Westminster John Knox Press,1989), 167,168

Baptist Covenant, a copy of chapter 2 of *How Africa Shaped the Christian Mind*, and a brief history of Athanasius (The Black Dwarf). The first night's attendance consisted of 8 males and 14 females (1 male teenager and 2 female millennials), equaling 22 students in total.

At 6:45 pm, the evening was opened with prayer. I began at 7:00 pm with us reading the Nicene Creed in concert. And then ask questions about why this is repeated every Sunday and where did this come from. This began to open the thinking and discussion of why this was repeated and where it originated. I had to confess to my students that I had no clue about this creed until I came to the International Holy Communion of the Christian Orthodox Church, though this also may be quoted in other Christian denominations (Roman Catholic, Episcopalian, Presbyterian, etc.). I admitted that I learned the Baptist covenant and could recite some by memory. This revealed and opened the conversation that in antiquity, African men and women talked, argued (discussed), and wrote about the teaching of Jesus Christ and the disciples (the original apostles/bishops) after Christ ascended into heaven and all the apostles had died. These African men were known as Church Fathers.

I then shared notes that I had written from the first resource giving historical facts concerning the Church Fathers. You will find these notes in my appendix.

As I continued to read the notes, I wanted to give the students some theological terminology. So, the phrase Christian historical “exegesis” was

read. And one of the students defined this term as an explanation or critical interpretation of a text (scripture). Another term that was used is “dogma”. I explained this as a written accepted interpretation of information that has been discussed and accepted.

Further discussion was had concerning the Church Fathers, who were Clement of Rome, Ignatius of Antioch, John, and Polycarp of Smyrna, Irenaeus of Lyons, Clement of Alexandria, Origen, Athanasius of Alexandria, and John Chrysostom, just to name a few. There were many. An African intellectual that stands out for me is Tertullian because he is the one who introduced the term “Trinity”. Which is the Latin term “Trinitas.” Also, the term. “tres personae, una subsancia” stands for “three persons, one substance.”

While discussing the Church Fathers, the question of apostolic succession was raised concerning the activity of the Apostles Fathers, who were the first fathers after the apostles. Clarity was given concerning this matter. In establishing apostolic succession, God, the Father, and Holy Spirit empowered the Son. The Son of God breathed on the apostles his anointing power so that they would have the same power and authority as He. And then, the apostles laid hands and empowered those to do the work of Jesus Christ. Then those would lay hands on others. Consequently, apostolic succession is carried out until this day. The authentic requirement of apostolic succession, according to documented Orthodoxy, is that there must be three authentic simultaneous laying on of hands. This conversation

became extended because there were those that desired clarity on this topic. I was very pleased and moved that a young student asked questions and sought the correct response to her question, and then understood. This conversation led to the topic of the church's government that was established by the orthodox church, which is “Holy Orders”. This is a process that people go through as they become more involved in the church's functioning. Though this is an Orthodox process, you will also find this process in other Christian denominations, not all, but some. The New Testament teaches that all the four “orders” that form the government of the Church, Laity, Deaconate, Presbyter, and bishopric, are necessary for the proper functioning of the body of Christ. All four are clearly visible in Paul’s first letter to Timothy. [35]

The teaching and reading shifted then to the study of Athanasius of Alexandria (The Black Dwarf). This portion of this night's teaching is vital because it connects the dots to the Nicene Creed that D.R.C. recites every Sunday, which we read at the beginning of this evening's session. It is important that we not only practice our ritualistic religious practices but also know its history and why it is done. We discussed Athanasius’s history as a child, as well as the educational and intellectual scholarship that he possessed. Athanasius became well known for his argument with Arius that Jesus Christ was begotten and not created by God, which Arius preached and taught. The very heart and soul of Christianity, the Trinity, were

[35] The Orthodox Study Bible, Copyright, 2008 (St. Athanasius Academy of Orthodox Theology), 1635.

challenged by this other African man who promoted this theology. This theology spread throughout the empire. In every city, wrote a historian, a bishop was contending against a bishop, and the people were contending against one another. Word of the dispute made it to the newly converted Emperor Constantine the Great, who was more concerned with seeing the church's unity than theological truth. To settle the matter, he called a council meeting with the bishops. Out of 1800 bishops invited to Nicea, only about 300 attended, argued, and fought, and with the leadership and defense of Athanasius, an early version of the Nicene Creed was formulated. Athanasius, whose treatise on the incarnation laid the foundation for the orthodoxy at Nicea, was hailed "The noble Champion of Christ"[36]

I continue to think and try to understand why this was not taught in Sunday School or Bible Study as a youngster. These chosen resources are designed to connect the dots from our African history to the history of the Negro Church, incorporated with the miseducation of the Negro. Therefore, this educational reconstruction of the African American church is necessary because once the dots were connected was made with the students, and I could see and feel understanding.

The first session ended at 8:57 pm.

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[36] *Athanasius Five-time exile "Orthodoxy,"* (https://www.christianitytoday.com/history/people/theologians/athanasius.html) (access December 6, 2022).

Session II/Book II/The History of the Negro Church, Dr. Carter G Woodson, PhD
Chapter I/The Early Missionaries and the Negro

In opening the second session again, sign-in sheets were placed at the entrance. This evening's class consisted of 15 students (5 males, 10 females (2 female millennials)). Tonight's session focused on The History of the Negro Church. But before beginning the lecture/discussion, I handed out more information related to what was discussed in the prior class. Certain

topics surface in our discussion on how Africa shaped the Christian mind, such as denominations, apostolic succession, and the process of holy orders. So, I brought and distributed The Tree of Denominations, The Four Orders in the Church Government from the Orthodox Study Bible, which includes the progression of Laity, Diaconate, Presbyter, and Bishopric, my personal Apostolic Succession Lines Antiochian-Jacobite & Jewish Celtic, as well as my Holy Communion of Churches Instruments of Consecration for the Diaconate, Presbyter, and Bishopric. All these documents are included in my appendix. Briefly, the Tree of Denomination shows the segregation of the different denominations, the dates, and the timeline of when they were established. The Apostolic Succession shows the different lines of succession from Jesus Christ to the apostles down to individuals who were empowered by the previous successor by the laying on of hands. This has continued up until the present. I am a part of this succession in two places, the apostle Peter and the apostle James the Less. It is necessary for D.R.C. to see these because of the African, Christian, the historical, cultural, and spiritual reality it represents. We discussed each at-length document, particularly the Tree of Denominations and the Apostolic Succession Lines Antiochian-Jacobite & Jewish Celtic, so that they clearly understand who we are in the church and the kingdom of God historically, culturally, and traditionally would be achieved.

Because this created curriculum model is only to introduce the study of biblical, historical, and cultural African Christian education, certain

historical facts are not included to further create more curriculums for churches. With that being said, I distributed a timeline that went from 146 BCE until 1500 CE. I shared with the class that from the seventh century (600 CE), the main body of Christianity, for the first time, became predominantly European and white. For the next 1,000 years, Christianity flourished almost exclusively on the European continent. This led to the misconception that has persisted to the present day that Christianity is basically a "white man's religion." People began to identify Christianity with European scholars after the 1500s as they sought to rationalize Europe's manifest destiny to 'dominate" the rest of the world. Thus, Africans, the historical parents of Christianity, now became the children.[37] What helped revolutionize this idea of a "white" Jesus was the purposely drawn artistry that depicted God creating man with both being "white." One can find this artistry in Rome, on the ceiling, of the Sistine chapel. One of the students brought this to light within the class and was discussed.

I put to the class the question, "What do you think of when you think about the history of the Negro church?" Of course, most responses were related to slavery (spiritual songs, secret meetings, the struggle that took place, secret messages passed with the cotton fields, and the edited slave bible).

[37] L.H Whelchel. Jr., *The History and Heritage of African-American Churches, A Way Out of No Way* (St Paul, MN: Paragon House, 2011),50.

Most of us who attended public or even private were miseducated about Christopher Columbus in discovering America. And this pedagogical practice continues today. But the actual reality of Columbus is explained by Dr. Woodson, saying one of the causes of the supposed discovery of America was the translation into action of the desire of European zealots (fanatics) to extend the Catholic religion into other parts. We are told that Columbus was decidedly missionary in his efforts and felt that he could not make a more significant contribution to the church than to open new fields for Christian endeavor.[38]

The Spanish and the French were initially interested in converting the Indians to Christianity, not the Africans. Colonists felt and regarded the Negro as an infidel. But because of the slave trade, the Europeans rationally justified their position in converting Africans to Christianity.

As we discussed these facts about the Europeans establishing the Slave Trade, questions were raised as to why no Africans fought this invasion. How come we didn't speak out against this matter and fight the Europeans? How come there was no one to defend against this? How come there wasn't enough power to resist? The response that came back from other students was that the Europeans were more potent than the Africans. So, the Africans did fight but were defeated. And in the defeat, the Europeans destroyed a lot, not all, of the historical material (books), and took our riches and the Christian faith and made it their own.

[38] Woodson, Carter G, *The History of the Negro Church* (USA:12 Media Service 2018), 1.

In the interest of establishing and building this newly found territory in the western hemisphere, the Europeans felt that the Indians were not the best commodity for the type of labor needed. They were more interested in Christianizing the Indians than the Africans. They were fearful that if they were to consider sharing their European Christianity and actual scripture the African would realize that scripture would say that a Christian could not be a slave. Galatians (Africa Study Bible) 4:7 Now you are no longer a slave but God's own child. And since you are his child, God has made you his heir. This scripture threatens the very nature of the European's act of enslaving the Africans because, in essence, it depicts that liberation would come once the enslaved realized they were Christians. The masters wanted their cake so that they could feast on it.

It is interesting to note and realize that "miseducation" has been the addiction to European Christianization. Their rationale is that if one is to conquer and control the world through Christianization, facts and information must be edited or withdrawn, along with traumatic violence imposed on the subject, to suit the oppressor. This is what began to take place with the Africans.

In 1701 the Society for the Propagation of the Gospel in Foreign Part decided that it was necessary to do. Missionary work among heathens, including Indians and Africans. This was done to introduce the doctrine of the church and man's relationship with God for understanding. As the enslaved began to learn how to read and understand the bible and church

doctrine, though they were knowledgeable, they were not allowed to participate in the communion table. One of my students shared that even today, there is a flavor that this is still the white man's religion. And the student still feels this from a "white" perspective!

At this juncture, particular schools were established to educate the enslaved, and as certain Africans became educated, they were placed in charge of training schools for Africans to educate more of the enslaved. One student commented and said that this makes sense because as the enslaved became miseducated, they, in turn, would miseducate others. This is addressed in the next class, "The Miseducation of the Negro." Class ended at 8:53 pm.

Session III/Book III/The Miseducation of the Negro, Dr. Carter G Woodson
Chapter 1/The Seat of the Trouble

As the final teaching session opened, in attendance were a total of 18 students (5 males, 13 females, & 2 youth (1 female millennial)). This evening's teaching focused on Carter G Woodson's book, *The Miseducation of the Negro*.

Before we began the final teaching, I informed the student of the final session, which would take place on December 2, 2022, and would include the assessment of the entire three-week class curriculum. I explained to the student that this assessment was not an exam but an assessment of the information that I presented in the three classes, as a requirement of the New York Theological Seminary, and that my presentation would be assessed by them as to whether the information presented served the educational needs of their church.

As a prerequisite to the beginning of the discussion for the evening, I ask the question, “Why did I choose these three topics, How Africa Shaped the Christian Mind, the History of the Negro Church, and the Miseducation of the Negro?” A student responded by commenting that when the African man or woman is looked at in the context of the African diaspora and how historically, the European used mechanisms to control us, one of the mechanisms was religion to control the thinking. Also, the European educational system was set up not to embrace thinking but to establish labor ethics for the Africans so that the control mechanism would be focused on the workforce and labor and not address the growth of the mind, body, and spirit. Plus, whatever spirituality or faith was brought was stripped from the Africans by traumatic force. Because there was time given for review of the previous chapter in, *The History of the Negro Church*, one of the Elders raised the question of the unwritten law that a Christian could not be a slave. His question was related to the term, “unwritten law.” He

needed clarity on this term. I explained that there might be certain protocols that have been developed within the church that are not necessarily scripture or part of the by-laws. For example, children could not run in the church or chew gum. Another protocol may be that not anyone is allowed in the pulpit area. It is a sacred area. One of my favorites is that the index finger must be raised to move about within the sanctuary while the service is in motion. With that explanation, it was made clear that the Europeans had a problem confirming the enslaved as Christians as they did the Indians because they feared that the enslaved would realize that they had the right to be free men. But they figured out a way to enslave the Africans and introduced Christianity to them simultaneously without losing their labor commodity.

While distributing copies of the first chapter of *The Miseducation of the Negro*, I asked the class to give me their thought on what the title meant. One student responded by saying that whoever miseducated us wanted to control us. So, then I responded by asking them why the masters wanted to control us. Another student said that it was about having power. If the masters have power over us, they would be able to control our minds, body, and spirit. Another student responded by saying that if we believed what we were miseducated, such as the Bible, or the created *Negro Bible*, which was an edited version of the real Bible, then they would be able to control our thinking and keep us enslaved. It was at this point that I made the comment by saying, “I’m hoping that these classes are just a seed

planting for future discussions that need to take place about these topics. If we were imparted with God's Spirit in him creating us and over time created language, science, mathematics, medicine, archeological buildings, paper to write on, and other historical items, plus we shared these creative gifts with others, something happened to us to now be in a place where we could not execute the gifts that God placed within us. And this discussion needs to be continued."

At this point in our lecture/discussion, I had the class read out loud one of Dr. Carter G Woodson's statements from his book, which states, "Miseducation criticizes the system and explains the vicious circle that results from miseducation individuals graduating, the proceeding to teach and miseducate others." I asked the class, "How does that hit you?" One student who is a teacher said that the cycle is perpetuated and that there are miseducated teachers teaching the masses. One other younger student referred to the previous class, "The History of the Negro Church," where 2 African males were given authority to teach other Africans as a possible reference to miseducation. This school was opened by Commissary Gardens and placed in charge Harry and Andrew, two men of color, who had been thoroughly instructed in the rudiments of education and the doctrines of the church. It not only served as the training school for missionary workers but directed its attention also to the needs of adults who studied therein during the evenings. From this school, there were sent out for m year to year

numbers of youths to undertake this work in various parts of the colony of South Carolina.[39]

As our discussion continued, the terms “White Fragility”, which describes, when confronted, a white person that believes that racism does not exist, and “White Dissidence”, which portrays that some white people feel that we should get over racism and that inequality does not exist in the world. This rose to the surface. But it is evident that racism and inequality do exist. That is evident because the Negro was not given the same opportunity as the white privileged. And even though we fought side by side with our white counterparts, opportunities that wer given them in buying homes and gaining good jobs were not given to the Negro. I asked the question as food for thought, doesn’t all this fall under the umbrella of miseducation? Isn’t the United Stated miseducated in some respects and needs to recover from this diseased poison?

Upon reading the final paragraph, which is a statement from John Henrik Clarke, found in my notes for this session, located within the appendix, I made a statement. “Because God Created us, he poured into us and allowed us to create. And, because of the history, we have survived, the heart and the spirit that we have as African Americans, we are still connected to God. What we have created since we were stolen and brought to this hemisphere, which has been our foundation, has been the African American, Black church. This is who we are, what we created, what we

[39] Ibid,3

know, who we have been, and what we passed on. Because in our history, we have been miseducated and taken advantage of. Our ancestors' males, females, and children have been abused sexually, and all had to watch the abuse. I believe it is our responsibility to teach our own, particularly our children. The educational system is already set up and designed for us to fail."

I asked if anyone was familiar with Critical Race Theory (CRT). Critical Race Theory, or CRT, is defined as an academic and legal framework that denotes that systemic racism is part of American society — from education and housing to employment and healthcare. Critical Race Theory recognizes that racism is more than the result of individual bias and prejudice. It is embedded in laws, policies, and institutions that uphold and reproduce racial inequalities. According to CRT, societal issues like Black Americans' higher mortality rate, outsized exposure to police violence, the school-to-prison pipeline, denial of affordable housing, and the rates of the death of Black women in childbirth are not unrelated anomalies.[40] In discussing this term, it was expressed by some students that the controlling powers of this country are fearful that the reality of exposing critical race theory will damage white children emotionally. So, the intention is to continue to withhold documented African American historical information from the educational system, not that it hasn't

[40] LDF, Legal Defense Fund, *Critical Race Theory: Frequently Asked Questions (https://www.naacpldf.org/critical-race-theory-faq/) Accessed 1/1/2023*

already been withheld already. Consequently, miseducation continues to be the diseased poison of this country.

The ability to reconstruct the education of African Americans lies within the four walls of the church, where we have the freedom to educate ourselves but, most of all, our children. Updated curriculums are necessary to address the needs of our African American community.

As this session began to end, one of the students, that is also an educator, expressed her frustration with operating within the school system. She felt that her skills as a teacher were not being executed because of the systematic game that was being played, and the children were not really learning as they should. She shared that these sessions opened her eyes and that this information needs to be shared with others. This final teaching session ended at 8:57 pm.

Session IV/Assessment & Evaluation

This session was focused on the class assessing and evaluating the previous three classes. The assessment session was set up by dividing the class into three groups of five. Group one represented the class entitled, How Africa Shaped the Christian Mind, Rediscovering the African Seedbed of Western Christianity, group two represented the class entitled, The History of the Negro Church, and the third group represented the class entitled, The Miseducation of the Negro. Each group was given five questions to respond to. These questions and their responses can be found in the appendix on pages 119-124. Each group had a recorder and a reporter. The groups were separated into three different areas of the sanctuary and were given 45 minutes to discuss and record their answers. They were allowed to use any material that was distributed for the three classes. If they had questions or needed clarity, I was available to assist them. The assessment session began at 7:30 pm. As the session began, it was noticeable to see how involved the discussions were among each group. The energy was high. As I moved around each group, it appeared that one group was stuck on one question. I suggested that they move on to another question and come back to it because answering the other questions might help them be able to answer the initial question. Each group worked mostly

on its own without my assistance. If I was asked a question, I would try to guide them to the information where the response could be found. The group finished responding to the question in about 40 minutes. Each group now had to report their responses to the questions. Each reporter of the group came up to the podium and delivered the group's responses. Each group supported the other's reporting.

In sharing some of the responses to the assessment, one of the group's questions was: If we didn't understand how Africa affected the Christian mind, what would we not know or understand about Christianity? The response was if we don't understand how Africa affected the Christian mind, we would be stuck on a reality with no imagination that it's a white man's religion. We would think that all oppressors go to heaven and blacks go to hell. We would not know the importance e of the Nicene Creed. Another question is, why is it essential today to understand how Africa affected the Christian Mind? The response was it is essential today to understand how Africa affected the Christian mind because we're able to reestablish our connection. It lets us see the African legacy of Christianity. It brings us back to where we are originally from. In the second group, the question is, what are some of the benefits of understanding the History of the Negro Church? The response is one benefit of understanding the history of the negro church is the ability to not be brained washed believing wrong teachings leading to miseducation. Another question is yes, it matters that we understand the history of the negro church because you can't

understand where you're going if you don't understand where you come from. Miseducation is running down the generations. An example of one of the questions in the last group says briefly to explain how the Negro has been miseducated. The response is miseducation criticizes the system and explains the vicious circle that results from miseducated individuals graduating, proceeding to teach, and miseducate others. Another example is the misuse of the Bible, textbooks, and our own people. Another question would be, what are some of the benefits of understanding how the Negro has been miseducated? The response is we are enlightened and know who we are and where we come from. Plus, we are free to share this information and learn. It also allows us to stand out from the rest. It gives us identity (westerners think we are disturbed for other reasons). These are just a few selected assessment responses. The rest can be found in the appendix on pages 119-124.

After completing the reporting was complete, I handed out an evaluation to each student for completion. These forms remained anonymous, and eighteen evaluation forms were completed by the students.

Based on the reporting from the assessment breakout session of each group, which represented the three learning topics, it is evident that the student grasped the understanding and knowledge of How Africa Shaped the Christian Mind, plus The History of the Negro Church, as well as The Miseducation of the Negro. I also think that because of their personal

response to the evaluation form, the students have the desire to learn more about this content and will be willing to learn more through the reconstruction of the African American church curriculum. The content of this curriculum must be extended so that more will be able to recognize who they are, what their ancestors have accomplished thus far, and what will be accomplished when miseducation is abolished and destroyed.

On January 2, 2023, upon the completion of the morning worship service, I awarded Certificates of Completion to those who completed the required hours for the course. That certificate is located on page 145 in the appendix.

Chapter 5
Research Questions

Historical Research and Analysis

How do I establish an exegetical method that honors the African roots of biblical interpretation and theological tradition?

Severe Scripture readers have long wished these early commentaries might be accurately recovered, translated, and thoughtfully examined. For the first time in recent centuries, these earliest layers of classic African Christian readings of biblical texts are widely available in common-language translation. In Africa primarily, they studied the Bible with deep thoughtfulness, carefully comparing text to text, often memorizing large portions of holy writ, especially the psalms, canticles, and New Testament Gospels and Letters. When history is systematically forgotten, it is a blessed task to remember it and to do so accurately. A sustained effort is required to recover hard-won achievements disregarded over time.[41]

To establish an exegetical method that honors the African roots of biblical interpretation and theological tradition, one must acknowledge the origin of biblical interpretation and who wrote these theological commentaries. Basil the Great, Gregory of Nazianzus and Gregory of Nyssa (all of the fourth century C.E.) were crucial in defining early Christian

[41] Oden, Thomas C. *The Rebirth of African Orthodoxy, Return to Fountain* (Nashville: Abingdon Press, 2016), 8

thinking on God the Father, God the son and God the Holy Spirit for orthodox Christians, both east and west. It is easy to forget that these Cappadocian fathers or "apostolic/church fathers" were decisively shaped by the extensive exegesis of Scripture from Africa. The introduction of Origen's basic teaching and forms of exegesis of Scripture to both the Europeans and Asia, by Basil and the Gregories, is the early collection called the Philocalia. The rules and methods for interpreting scripture were decisively shaped not only by Africa's greatest scientific investigator of sacred text, Origen, but also by fourth and fifth-century African exegetes like Didymus the blind, Tyconius, And Augustine of Hippo. [42]

One such noted Apostolic Father, Clement of Rome (AD 30-100), was more than likely a Gentile and Roman. He learned from his Apostle and companion, St. Luke, the use of the Septuagint, in which his knowledge of Greek rendered him well adept. There is an epistle understood to be written by Clement entitled, The First Epistle of Clement to the Corinthians. THE

THE INTRODUCTORY NOTE TO THE FIRST EPISTLE OF CLEMENT TO CORINTHIANS

Who the Clement was to whom these writings are ascribed cannot with absolute certainty be determined. The general opinion is that he is the same as the person of that name referred to by St. Paul (Phil.iv3). The writings themselves contain no statement as to their author. The first, and by far the longer of them, simply purports to have been written in the name of the Church at Rome to the Church at Corinth. But in the catalog of contents prefixed to the MS (Manuscript), they are both plainly attributed to one Clement. The judgment of most scholars is that, in regard to the first Epistle at least, this statement is

[42] Thomas c Oden, *How Africa Shaped the Christian Mind, Rediscovering the African Seedbed of Western Christianity* (Downers Grove, Ill, 2007),43.

correct and that it is to be regarded as an authentic production of the friend and fellow worker of St. Paul.[43]

THE FIRST EPISTLE OF CLEMENT TO THE CORINTHIANS

Chapter XXXVI-All blessings are given to us through Christ:

This is the way beloved, in which we find our Savior, even Jesus Christ, the High Priest of all our offerings, the defender and helper of heaven. By him, we behold, as in a glass, His immaculate and most excellent visage. By Him are the eyes of our hearts opened. By Him, our foolish and darkened understanding blossoms up anew willed that we should tase of immoral knowledge, "who, being the brightness of His majesty, is by so much greater than the angels, as He hath inheritance obtained a more excellent name than they." For it is written, "Who hath made His angels spirits, and His ministers a flame of fire" But concerning His Son, the Lord spoke thus: "Thou art my Son, today have I begotten Thee. Ask for Me, and I will give thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession." And again, He saith to Him, "Sit Thou at my right hand, until I make Thine enemies Thy footstool." But who are His enemies? All the wicked, and those who set themselves to oppose the will of God."[44]

Another Apostolic theologian father that wrote was Ignatius.

INTRODUCTORY NOTE TO THE EPISTLES OF IGNATIUS

[AD. 30-107] The seductive myth which represents this father as the little child whom the Lord placed amid his Apostle (St. Matt. xviii. 2) indicates at least the period when he may be supposed to have been born. That he and Polycarp (Apostolic Father) were fellow-disciples under St. John is a tradition by no means inconsistent with anything in the Epistle either. His subsequent history is sufficiently indicated in the Epistle which fellows.

THE EPISTLE OF IGNATIUS TO THE EPHESIANS

CHAPTER I-PRAISE to the EPHESIANS

I have become acquainted with your name, much-beloved in God, which ye have acquired by the habit of righteousness according to the faith and love in Jesus Christ our Saviour. Being the followers of God and stirring up yourselves by the blood of God, ye have perfectly accomplished the work which was beseeming to you. For, on hearing that I came bound from Syria for the common name and hope, trusting through your prayers to be permitted to fight with beasts at Rome, that so martyrdom I may indeed become the disciple of Him who gave himself for us, an offering and

[43] Thomas Horn, *The Researchers Library of Ancient Texts Volume 2, The Apostolic Fathers, Includes Clement of Rome, Mathetes, Polycarp, Ignatius, Barnabas, Justin Martyr, and Irenaeus* (Crane, MO;2011), 6

[44] Ibid,16.

sacrifice to God. [ye hasten to see me]. I received, therefore, your whole multitude in the name of God, through Onesimus, a man of inexpressible love, and your Bishop in the flesh, whom I pray you by Jesus Christ to love, and that you would all seek to be like him. And blessed be He who has granted unto you, being worthy, to obtain such an excellent bishop. I have become acquainted with your greatly desired name in God, which ye have acquired by the habit of righteousness, according, according to the faith and love in Christ Jesus our Saviour. Being the followers of the love God towards you have perfectly accomplished the work which was beseeming to you. For, on hearing that I came bound from Syria for the sake of Christ, our common hope, trusting through your prayers to be permitted to fight with the beast at Rome, that so by martyrdom I may indeed become the disciple of Him who gave Himself for us, an offering and a sacrifice to God, [ye hasten to me]. I have therefore received your whole multitude in the name of God, through Onesimus, a man of inexpressible love, and who is your Bishop, whom I pray you by Jesus Christ to love, and that you would all seek to be like him. Blessed be God, who has granted unto you who are yourselves so excellent, to obtain such an excellent bishop.[45]

The authenticity of these texts honors the exegetical method and biblical interpretation of the African theological tradition, as it always has.

Historical Research and Analysis

What is the significance of African American presence in this country in relation to the African diaspora within the historical context of the Christian faith?

Africa has played a decisive role in forming the Christian culture from its infancy. Some of the most powerful intellectual achievements of Christianity were explored and understood in Africa long before they were in Europe.[46] When our African ancestors were imported from their homes,

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[45] Ibid.,46

[46] Oden, Thomas C *How Africa Shaped the Christian Mind, Rediscovering the African Seedbed of Western Christianity* (Downers Grove, Ill, 2007), back cover.

for three centuries, mainly from Western Sudan, Guinea, Angola, Congo, and Mozambique, Muslim communities, and brought to this western hemisphere, the African people who were brought on the slave ships were the Yoruba, Fon, Fanti, Ashanti, Hausa, Tapa, Mandinka, Fulbe, and the Bantu.[47] With them, they brought their African God (s). It is essential to know that the European slave masters instituted a reinterpretation of religion. So, our presence and significance then were less than human, as far as the European masters were concerned. And as our enslaved community survived the trauma and atrocity of this treatment, our significance did not change. Our religious practices adjusted to the exposure of the then the European Christian community. Our ancestorial culture was neither barbaric nor savage but was automatically overwhelmed by the contact with the European culture. African ancestors were actively involved in the acculturative relationship, says Melville J Herskovits, American anthropologist (1895-1963). African religious behavior had to be reinterpreted because of this new Christian theology. Two factors determined how our reinterpretation would take place. The first was the exposure of our enslaved people to European culture, which was determined by the ratio of Africans to Europeans. The smaller the number of Africans, the more complete the control of the European masters; the

[47] Raboteau, Albert J *Slave Religion The Invisible Institution in the Antebellum South* (Oxford, New York: Oxford Press,1978), 18.

tighter the supervision, the more pressure was placed to acculturate. The second factor was the influence of African openness to the new and foreign, a characteristic that manifested in religion in how the conqueror and the conquered received the gods of their opponents.[48]

So, the enslaved Muslim Africans continued to evolve through the racist, discriminatory, and treacherous establishment of the European colonies, with this newly developed African Christian theology as its spiritual warehouse. The black sacred cosmos of African Americans' religious worldview is related to their African heritage, which envisaged the whole universe as sacred, and to their conversion to Christianity during slavery and its aftermath. It has been only in the past twenty years that scholars of African American history, culture, and religion have begun to recognize that black people created their own unique and distinctive forms of culture and worldview as parallels rather than a replication of the culture in which they were the involuntary guest.[49] Something about the exodus story of freedom and the desire to be free from enslavement drew the enslaved to the Christian text. They soon learned how to alter the version of Christianity they were given to make it more spiritually compatible with their reality. In time, the vitality, imagination, and creativity that the Africans brought to the practice of Christianity produced an individual

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[48] Ibid, 51

[49] Eric C London, & Lawrence H Mamiya, *The Black Church in the African American Experience* (Durham & London: Duke University Press,1990),2.

religiosity that helped to shape American Christianity. God harvested the American south as the African Americans brought forth a new and more profound spirituality and insight that began to have pervasive, though at first subtle, influence on the course of American Christianity. [50] Culture is the sum of the options for creative survival.[51]

Theological/Social/Political/Economic

How has the lack of African historical education in the African American Church impacted the Church theologically/socially, politically, and economically?

The academic study of African American religious history has only recently taken on recognizable definition and content within history and religious studies. In that fiery crucible of emotions, politics, and academics, out of which programs and departments of African American studies originated, there was a somewhat puzzling lack of concern for courses on religious culture.[52] In Matthew 28: 19, 20 (NRSV), Jesus said, "Go therefore and make disciples of *all nations*, baptizing them in the name of the Father and of the Son and the Holy Spirit, and *teaching* them to obey everything

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[50] L H Whelchel, Jr, *The History and Heritage of African American Churches, A Way Out of No Way* (St. Paul, MN: Paragon House,2011), 82.

[51] Eric C London, & Lawrence H Mamiya, *The Black Church in the African American Experience* (Durham & London: Duke University Press,2003),3.

[52] Milton C Sernett, *African American Religious History, A Documentary Witness* (Durham and London: Duke University Press, 1999),2

that I have commanded you." In James 3:1,2a (NRSV), Paul said, "Not many of you should become teachers, my brothers, and sisters, for you know that we who teach will be judged with greater strictness. For all of us make many mistakes." Paul also spoke to the Apostle Timothy, in 2 Timothy 2:15, and said to *study* to show thyself *approved* unto God, a workman that needeth not to be ashamed, *rightly dividing* the Word of *truth.* These three passages speak to the importance of executing the educational and historical doctrine of God that Jesus brought to humanity through his teaching because he saw the need to come personally to His creation to reveal the truth so that we would be able to live according to the will of the father.

Along with this teaching comes accountability to the truth of life revealed through the actions of men and women under the will of God. It is also apparent that it is vital that those of us who are called to teach that we are accurate in the teachings that we share because if we add or subtract anything that is not in the instructions or the will of God, we are held accountable to His wrath and correction. Revelations 22:18-19 (NRSV) says, I warn everyone who hears the Word of the prophecy of this book: if anyone adds to them, God will add to that person the plagues described in this book; if anyone takes away from the words of the book of prophecy God will take away that person's share in the tree of life and the holy city, which are described in this book.

In the transition of the early Muslim enslaved Africans, their theological rationale was to find a way to infuse their African historical spirituality with this new Christian theology. Because they were not allowed to worship from their own theological and spiritual perspective, they merged their form of African worship (The Ring Shout) with Christianity. This allowed them to experience their African roots and incorporate this newfound theological belief. The ring shout begins as the cornerstone in understanding the nexus between the African religion and the emergence of African American religion. It is the foundation of singing, worshiping, and praising, getting filled with the Holy Ghost in this circle, which is also a way of identifying the cycle of music and life. The enslaved Africans also identified with the theological message because they saw themselves as the Exodus/Moses story of "Let My People Go!" But the sacrificial suffering of the carpenter from Nazareth would ultimately resonate mostly with enslaved Black People.[53]

Education became necessary to uplift the black community during the reconstruction period. The Bible became the textbook for educational literacy, particularly the King James version. Because the newly freed enslaved Africans felt a deep religious conviction, they were eager to learn how to read. So, the Bible became one of the first articles people would acquire for their home and begin learning to read and study from it,

[53] Henry Louis Gates, *The Black Church, This Is Our Story, This Is Our Song* (New York: Penguin Press 2021), 33-36.

memorizing Scripture.[54] As the African American community grew, Black churches viewed education and literacy as vital to the community's growth.[55] Historically Black Colleges and Universities evolved out of these churches. These HBCUs considered themselves religious institutions with a calling to do the will and work of God. They arose from basements and rooms of early houses of worship. Tuskegee, of which I am an alumnus, came out of a local AME Zion church room. [56] During this transitional spiritual growth, the historical culture and spirituality of the freed Africans were perpetuated within the community, while Christianity became the personification of the freed Black person.

The growth of the African American Christian Church gave rise to new institutions such as low-income housing, insurance companies, banks, and schools. It provided an academy and an arena for political activities and nurturing talent for musical, dramatic, and artistic development. Differentiation of blacks in the late nineteenth century continued through the 1960s as a form of class differentiation. Because of skin color and labor classification, class formation among Blacks was formed.[57] The term "Black Middle Class" was developing.

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[54] Ibid.,82.

[55] Ibid.,84.

[56] Ibid.,85.

[57] , C Eric Lincoln & Lawrence H Mamiya, The Black Church in the African American Experience (Durham & London: Duke University Press, 2003), 8,9.

In 1890 about 90 percent of the black population resided in the south, and more than 80 percent lived in the rural "black belt" counties. Much of this rural population were farmers, sharecroppers, tenants, and unskilled workers. One hundred years later, nearly one-third of the black population had achieved middle-class status, and more than 80 percent of the black people lived in urban areas. African Americans now constitute one of the most highly urbanized populations.[58]

In the early 1900s, they rose to a different and new political-cultural position of a religious formation. Pan-Africanism became a rising consciousness that addressed white supremacy in the Christian Church of the United States. Marcus Garvey offered a different view of how God looks at the image of his Negro creation. In the founding of the African Orthodox Church, Garvey helped inspire the creation of the Nation of Islam. Garvey promoted black history, and the founder of the Nation of Islam, Elijah Muhammad, promoted black political self-determination, which was the opposite of the protestant gospel. This is still a time when blacks, regardless of their religious preference, are still inferior to white supremacists. And the Nation of Islam reverses the notion that white people are the problem (devils), not black people.

[58] Ibid.,9.

CHAPTER 6
MINISTERIAL COMPETENCIES

COUNSELOR: Counseling is concerned with the work of healing, sustaining, guiding, and reconciling. In performing these tasks, the counselor has the privilege of walking with others on their inner journey toward wholeness. The effectiveness of any form of counseling is always contingent on the pastor, rabbi, or other religious leaders. Whatever model of theory one

chooses to guide one's practice, it is imperative that the counselor be capable of establishing creative relationships that can help others become more whole. To the degree that the counselor is open, genuine, free, self-accepting, and growing, she or he will foster these qualities in others.

I will praise the Lord at all times. I will constantly speak his praises. I will boast only in the Lord; let all who are helpless take heart. Come, let us tell of the Lord's greatness; let us exalt his name together. I prayed to the Lord, and he answered me. He freed me from all my fears. Those who look to him for help will be radiant with joy; no shadow of shame will darken their faces (Psalms 34: 1-5, The Life Recovery Bible).

Addressing ministerial competency incorporates the skills and knowledge necessary to care for needy people. I have always had a desire for people's well-being for as long as I can remember, and this has been a call on my life.

After establishing Grace Saving Ministry Inc and founding Grace Saving Church of Jesus Christ, I met Dr. Tawana Rowser-Brown, Ph.D., MSW, Master-CASAC, CARC, CRPA, President/CEO TRB Connections. She approached me, introducing what I thought was a form of addiction counseling. She expressed a term that was entirely new to me, "Recovery Coach." I didn't fully grasp the meaning and purpose at the time, but I was intrigued by the idea of being trained to help people with addiction problems and becoming certified by New York State (NYS). The training is provided under the New York State Certification Board (NYCB) and

approved by the Office of Alcoholism and Substance Abuse Services (OASAS).

Training under an NYCB is acceptable for meeting all of the educational requirements of the Certified Recovery Peer Advocate (CRPA) and Certified Addiction Recover Coach (CARC). So, I enrolled in the initial 8hr course, “Mental Health First Aid, USA.” This course trained me to provide initial help to people experiencing problems such as depression, anxiety disorders, psychosis, and substance use disorders. Completing this course on July 13, 2019, was also the beginning of gaining the required hours to become certified by the state. At this point, I felt I was on the way to being an addiction counselor, and I also thought this would be another way of creating more finances for myself by serving people. Because Dr. Brown and I were affiliated with the International Communion of the Holy Christian Orthodox Church, Springfield, Ma, with our Province located in New York City, it was easy to have further conversations about my training progression. The next 18hr course completion was “Cultural Competency,” which addressed cultural competency in substance abuse treatment, prevention recovery, and the consciousness-raising and affective components. I found this training challenging. Some exercises made you look at yourself and think. One such exercise entitled “whom to leave behind” forced you to decide whom you would save and whom you would allow to be destroyed. This exercise can be found in the appendix on page 145. This course was completed on November 30, 2019.

It wasn’t until this next training that I began understanding this entire program. This was the 30hr “Recovery Coach Training.” I assume I was being trained to recommend a way to help people with their addictive state. But as I was introduced to the recovery coach, I realized it wasn’t about me. It was about the recoveree and their desire and process of recovery. It wasn’t about me at all. The focus is on assisting the recoveree by walking with them through the process and supporting what they want to achieve as they recover. It also became apparent that I was recovering from some life past experiences, which everyone is actually in recovery from. This opened my eyes to a different level of support. According to SAMHSA (Substance Abuse and Mental health Services Administration), recovery is a process of change through which individuals improve their health and wellness, live self-directed life, and strive to reach their full potential. People are in recovery if/when they say they are.[59] SAMHSA writes ten recovery components. They are self-directed, individualized, person-centered, empowerment, holistic, non-linear, strength-based, peer-supported, respect, responsibility, and hope.[60] William White is an Emeritus Senior Research Consultant at Chestnut Health Systems, past chair of the board of Recovery Communities United, and a volunteer consultant to Faces and Voices of Recovery. For the past 25 years, his work has focused on mapping the

[59] Connecticut Community for Addiction Recovery, Recovery Coach Academy, *What Is Recovery* (Connecticut Community for Addiction Recovery, 2021), 15

[60] Ibid, 19

prevalence, pathways, styles, and stages of long-term addiction recovery. His collected papers can be found at www.williamwhitepapers.com.[61] He defines a recovery coach as a person who helps remove personal and environmental obstacles to recovery, links the newly recovering person to the recovering community, and serves as a private guide and mentor in managing personal and family recovery. Such supporters are generated by mobilizing volunteer resources within the recovery community or provided by the recovery coach where natural support networks are lacking. *The Connecticut Community for Addiction Recovery* says a recovery coach is anyone interested in promoting recovery by removing barriers and obstacles and serving as a personal guide and mentor for people seeking or in recovery.[62] Upon completing the recovery coach training, I realized the NYS certifications I wanted to obtain. They were CARC (Certified Addition Recovery Coach), which I accomplished on December 1, 2020, and CRPA (Certified Recovery Peer Advocate), in which a state exam is required, which I satisfied on June 21, 2021. I also met the milestone of Connecticut Community for Addiction Recovery, Recovery Coach Academy Training of Trainers, August 27, 2020. With this accomplishment, I was invited by Dr. Tawana Rowser-Brown to train with her and other perspective recovery coaches during the pandemic. This training took place on zoom. It was an

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[61] Recovery Research Institute, http://www.recoveryanswers.org/team/william-white/accesses January 7, 2023

[62] Ibid, 23

incredible experience teaching students from around the country. Since then, Dr. Brown has become the Director at Exponents, a non-profit organization in New York City, serving those impacted by substance use and other chronic and mental health conditions. Services are delivered through a client-centered strength-based approach, significantly improving health outcomes and overall wellness in our community, and has hired me as an independent training contractor for the recovery coach training. This is an incredible experience and task. My desire is to train churches and other institutions in these areas because it is much needed.

ECUMENIST: “Ecumenical” comes from the Greek word meaning the entire inhabited_world. An ecumenist is one who ministers effectively in a global context, pays attention to the unity of the human world race while attending to the mission of one’s faith tradition, encourages interfaith dialogue and understanding, and seeks to engage in activities that promote peace or well-being of the city.

Miseducation is the poison of faith. When documented, historical evidence is either edited, withheld, or misrepresented; it affects and demeans all faiths. Miseducation has been an addiction within this country and the world. The information researched within this work is evidence that miseducation is the addictive ingredient that has disguised emotional distress and post-traumatic mental stress. Yes, we have carried on and created our institutional religiosity doctrines. But this still does not take away from the European Christianization of the world, which is based

on the acquisition of power rather than the rescuing of souls. Yes, some truths have been shared and taught, but not enough.

Because of my ecclesiastical posture, it allows me to be exposed to other ecumenical faiths, whether Christian or otherwise. And as a CRPS (N.Y.S. Certified Recovery Peer Advocate) and CARC (N.Y.S. Certified Addiction Recovery Coach), training should be extended to the ecumenical community so that this addiction can be addressed to help alleviate miseducation in all faiths. One of the areas of training I would recommend for the ecumenical community is "Cultural Competency." U.S. Department of Health and Human Services says that Cultural Competence is a set of behaviors, attitudes, and policies that come together in a system agency, program, or among individuals, enabling them to function effectively in diverse cultural interactions and similarities within and between groups.[63] This training would begin to develop the understanding and knowledge of the differences in our cultures and religious cultures in our community. This country is made up of a mosaic of different cultures, and we must be able to live in this environment free from racism, discrimination, sexism, and gender discrimination. Please investigate the appendix on page 146 that shows the interpersonal level overlap between person-centered care and cultural competence. There are several other pieces of training that are incorporated into becoming a CARC or a CRPA. They are Peer Ethics,

[63] Connecticut Community for Addiction Recovery, Recovery Coach Academy, *Defining Culture and Cultural Competence* (Connecticut Community for Addiction Recovery: 2021), 90

Medicated Assisted Treatment, New Ethical Dilemma in the New Digital Age, Peer Ethical Considerations & Standards for Recovery Coaches, and Connecticut Community Addiction Recovery (CCRA) Recovery Coach Academy.

This training is not just for individuals who may have substance use issues. This training is for those who are recovering from anything because all of us are recovering from something and need someone to walk with us through the road of recovery. There are recovery core values that were developed by people in recovery to advise the Connecticut Department of Mental Health and Addiction Services. Those core values are 1. All individuals are unique and have special needs, goals, health, attitudes, behaviors, and expectations. 2. Persons in recovery with mental illness, alcohol, or drug addiction, and/or gambling share some similarities; however,

management of their own lives and mastery of their own future will require different pathways at times. 3. All persons should be offered equal access to recovery and have the opportunity to participate in their recovery process.[64]

To be very clear about this training, this is not a clinical style training. The person who decides their progress in recovery is contingent upon the recoveree themselves. The Certified Addiction Recover Coach (CARC) and the Certified Recovery Peer Advocate (CRPR) are trained to walk with those clients who have chosen to improve their health and

[64] Ibid, 18

wellness and to live self-directed life while striving to reach their full potential. This is the area I have been trained, and this is the training that should be exposed to the ecumenical community. There are documents on these pieces of training in the appendix on pages 147-150.

TECHNOLOGY/SOCIAL MEDIA MANAGEMENT

Since the pandemic, technology/social media management has risen in all facets of society. Government, labor, education, corporate, health, and religion. I have been fortunate to experience technology through social media management in different areas.

As an NYS CARC and CRPA trainer, I was contracted to help train prospective recovery coaches from the privacy of my home. This training process was introduced by Dr. Tawana Rowser-Brown, Director of Exponents, a non-profit organization in New York City, serving those impacted by substance use and other chronic and mental health conditions. This training was a Recovery Coach, 30hr, 5-day week training. This took place after the government shut down the country in April 2020.

Just recently, I was contracted to train prospective recovery coach trainees in August, October, and December 2022, on a weekly basis. The majority of the training took place in person, but there was one day per week when the training had to be done on zoom.

By this time, I was in the second semester of the Adam Clayton Powell Jr cohort Doctoral Program at New York Theological Seminary. Our cohort and the professors met through the technological program Zoom on several occasions.

As we are all aware, the ministry was significantly affected. Most houses of worship created zoom and Livestream services. I was invited to speak at the 40th pastoral celebration of Archbishop Manuel (Demetrius) Bellamy. This sermon was prerecorded in front of a green screen in The Rzitance Music Group Studio LLC and then presented at the time of the service, which was live-streamed. This was my first, and not difficult to transition. It was an incredible experience.

On October 25, 2021, as a requirement for my dissertation, The Educational Reconstruction of the African American Church, I hosted a live 2hr webinar entitled "*The Miseducation of the African American Church*." Grace Saving Ministry, Jamaica, New York, https://www.facebook.com/100042409760856/videos/3818977031538937/. The 6 participants in this webinar were from New York, Virginia, Baltimore/D.C. area, and Texas. It was attended by various people around the country. It currently has 193 views and continues to be available for viewing. My recording engineer, son, Jay Karnell, managed the technology of this presentation so that it would run smoothly.

Finally, in creating an African American model curriculum for churches, I scheduled four training classes at Word Empowerment Center

between November and December 2022. These classes were 2 hours in length. Each class was video recorded from different angles. These videos are yet to be made available because they must be reviewed and edited. I am considering this teaching to become a teaching video. A class picture was taken upon completion of the course. The certificate of completion and the class photo can be viewed in the appendix on page 144.

"APPENDIXES"

THE EDUCATIONAL RECONSTRUCTION OF THE AFRICAN-AMERICAN CHURCH

By

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New York Theological Seminary
January 27, 2020

Challenge Statement

As the Presiding Bishop of Grace Saving Ministry Inc. since 2010, I have experienced and witnessed the devastation of the miseducation of African Americans in the bridge of Jesus Christ, namely the church. Before there was an African (Black) American church, European influence misrepresented and miseducated our African ancestors and their spiritual theological origin. This demonstration research project will raise awareness of this miseducation within the African American church while constructing and designing an African American religious education model and curriculum.

Table of Contents

CHAPTER 1 INTRODUCTION TO THE SETTING.....1

CHAPTER 2 ANALYSIS OF THE CHALLENGE.....9

CHAPTER 3 PLAN OF IMPLEMENTATION.....16

CHAPTER 4 RESEARCH QUESTIONS.....17

CHAPTER 5 EVALUATION PROCESS.....19

CHAPTER 6 MINISTERIAL COMPETENCIES.....21

APPENDIX 1: TIMELINE & BUDGET.....26

BIBLIOGRAPHY.....28

CHAPTER 1
INTRODUCTION TO THE SETTING

D.R.C. International Cathedral was founded in 1980 by Archbishop (Then Apostle), Dr. Manuel Bellamy (Demetrius), and his wife, Dr. Neva Bellamy, as a “Deliverance” ministry. This means freeing people of problems and challenges in their lives. One of the practices is praying/laying on of hands. The primary purpose of this ministry is the teaching of God’s word to create a community of people that love God and have a family flavor of ministry. Holiness is the background. Pastor & Dr. Bellamy were pastors and first lady at that time and not spiritual father and mother, as they are now because they were beginning the ministry.

As members began to come, they brought different cultures and doctrines with them. So, the evolution of the methods of the theological paradigm took place within the ministry. Many young people between the ages of 17-21 would come and join. But as time passed and the young became older, the methods of ministry would change because the young people could no longer be treated as a youth. They became adults. So, the paradigm of ministry evolved.

The foundation of the church was Pentecostal, though the church is now Christian Orthodox (Convergence). Because of its Pentecostal

background, there was a dress code for females that consisted of long flowing dresses from the neck to the ankles. The pastor was extremely strict in those days. The young ladies, of course, did not like wearing those dresses. In the long run, it paid off because as they became adults, they realized the maturity of dressing as a woman.

In the evolution from Pentecostal to Orthodox Christian faith, some members perceived that the ministry was becoming “Roman Catholic, when in fact, the actual purpose of the evolution was to reveal the actual historical understanding of Christianity being the original faith and not a denomination. People misunderstood the term Catholic, which means “universal,” as opposed to “Roman Catholic,” which is a denomination. This caused a fracture with the ministry. The teaching of convergence orthodox meant that orthodox is what was taught as the original Christian faith, but because there are so many streams of worship within the Christian faith, convergence was prevalent to understand that it is possible to worship with all streams of Christian faith.

Essential aspects of the identity of this congregation are Faith-Prayer-Worship/Sacramental (Singing, dancing, reading God’s word, reciting the creed, liturgy, and Holy Eucharist). Worship is a lifestyle. How one is perceived is a form of worship. The offering is a form of worship. Liturgy: the work of the people in the church is worship.

To become a member of the congregation, one must have a relationship with Jesus Christ. The role is to teach, preach and practice the

Word so that it may be seen and experienced. The first impression is a lasting one. A person is initially treated as a guest who eventually becomes a member as one learns and becomes part of the family. One must walk through the steps of salvation. When you become a part of the body of Christ, you are embraced by the family. The family cares about how you think and what you believe. You are then incorporated within the workings of the ministry. You can ask questions so that you may become clearer about the ministry.

Front-line leadership within D.R.C. is chosen carefully. Leadership qualities must be recognized and earned. In the hierarchy of leadership within the ministry, which includes the Diaconate, Presbyter, and the Episcopacy, is the process called “Holy Orders”. This exists to train and evaluate the different levels of leadership. Within the hierarchy structure of D.R.C., the establishment of leadership is as follows: Founders: Archbishop, Dr. Manuel Bellamy (Demetrius), Senior Pastor Dr. Neva Bellamy, Resident Pastor, Pastor Denise Alleyne, the Clergy and then come to the Deacons, Board of Directors, Financial Committee, and the subsequent ministries within the ministry.

People who express the desire to be a member of D.R.C. are placed in a new membership class where they are taught and trained about the functioning of the church by the church leaders. It is then understood that they are willing to be governed by the by-laws, constitution, doctrine, and hierarchy of the church. The administration of the church does have a

detailed member profile available so that the church can be in touch with members in case of an emergency or if other information must be disseminated amongst the membership. This information can also be used as background information on the membership. With this detailed background information, the skills and talents of everyone are available to the church if needed and to the community as well. Also, along the financial lines, because of the expansion of the church, it is recommended that the members voluntarily submit the information that will assist the church in securing loans. This sensitive information is kept confidential. It is evident that both the members and the church have established a trust that will be secure.

The D.R.C. family is mainly African American and Latin American as well. The space that is provided for worship is handicap accessible. The programs provided are geared not just to the African American community but all ethnic communities. Particularly, D.R.C., in addressing the needs of the community, has avenues of referrals that are at their disposal. This would include food pantries, counseling, clothing needs, and various other referrals. During the 2020 pandemic, the D.R.C. family was able to supply food for different families and seniors. Also, they supply food for various families during the Thanksgiving and Christmas holidays. Specifically, during the Christmas season, they have supplied toys for children in the community. A particular outreach program that D.R.C. encompasses is “Sisters in the Street,” where they help females through their substance

abuse issues, as well as a back-to-school giveaway that serves the needs of school children of all ethnic backgrounds.

One of the most important programs within D.R.C. is the Christian Education program. It is a program that speaks to not only the inspirational aspect of the church function but also the intellectual and educational aspects. This allows the members to intellectually share the faith and what it means, to others, by articulating intelligently what has been taught intelligently. Financial literacy is another important program within the ministry of D.R.C. Health and wellness are yet another program that incorporates the importance of health and wellbeing.

D.R.C. also address the teaching of the youth by engaging them in one-on-one interaction with the teachers and one another as they teach the word of God through videos and other presentations. The youth are afforded the opportunity to lead worship service on Sunday morning to become accustomed to presenting themselves before people. D.R.C. recognizes the importance of continually assisting with the academics of the youth. E.L.A. (English, Language, Arts) is one of the programs that engages with youth in the church and youth in the community. Within the ministry there are teachers and an assistant principle that monitors the youth's progress. Archbishop has also taken on the responsibility of reviewing each student’s academic report card and participating within the school system by attending the parent-teacher conferences to monitor not only the students but to monitor the educational system as well. There is also a developed

Men’s Ministry that meets regularly during the month to discuss important matters of the ministry. There is really no program that can be withdrawn from the church because each program of the church is not only vital to the ministry but is also vital to the community. If anything were to be added to the D.R.C. ministry, it would be a more active seniors’ program. There are more members growing into this stage of life. What would be an excellent addition to the family would be a seniors’ housing facility and a health and wellness center where medical needs could be addressed. Of course, this would need funding and resources to establish these facilities. Finally, one other program that D.R.C. is looking to establish is a transportation program where those who are in need can be picked up and transported, as well as use for outreach.

Other than typical conflicts that may exist due to scheduling and dealing with relationship matters within operating within the church, there may be a conflict within the allegiance of who will follow those who have their own agenda of a particular project outside the ministry, as opposed to following the church's agenda. Personal feelings may become involved in this matter. This is not a unique situation for any church.

In handling the nurturing of leadership, the application comes into play. Once a person is trained in a particular field, they can apply what they have been trained in. Concerning the diversity of gifts and their appropriate use, much attention is given to this area because if it is not handled in the correct manner, allegiances may be at risk of being mishandled, and

problems may arise. Misuse of gifts might draw attention away from the primary purpose of the ministry. But when these gifts are recognized within the membership and are correctly used, the Lord's power and purpose can be exemplified throughout the church and the community.

Within the church, there are those whose opinions are highly respected. Within D.R.C., they are Archbishop, Dr. Manuel Bellamy (Demetrius), Dr. Neva Bellamy, Senior Pastor, Pastor Denise Alleyne, Resident Pastor, the Clergy, Board of Deacons, Board of Directors, and the Financial Committee. Along with these leaders, there are sub-committees to which Archbishop appoints leadership heads over these committees. Spiritual pillars of the church are, of course, the leadership of the church as well as the "Mothers of the Church."

The financial primary support comes from tithes and offerings. Then there is another form of financial support program, such as the 'Annual Rally". These forms of financial support drive the budget of the church in planning its financial direction.

Related to the formal channels of communication, in making decisions, board meetings and church meetings are appropriate when making important decisions that will affect the church. The archbishop issues quarterly letters to the congregation and emails when necessary. Telephone calls are also considered the formal form of communication. Because there are different department heads, they have been given the authority to make decisions that will affect their department ministry.

The resident pastor is responsible for making sure that communications are carried out effectively and efficiently. Though the resident pastor is given the authority to make decisions, the resident will seek the sanctioning of her decision by the archbishop. Related to informal communication, the archbishop can speak with certain (4) key members of the leadership, and this information will be disseminated throughout the body of the church.

Within the life of D.R.C., the resident pastor is the one that everyone can count on to share whatever necessary information. In understanding tensions and conflicts that may exist in communicating, there may live certain personality conflicts. When this occurs, the person who is conflicted may circumvent the other in passing information to avoid conflict or tension. This is also not necessarily an isolated situation in just this church.

When evaluating the programs of the church, each departmental ministry is autonomous to some degree. Therefore, they can evaluate their own programs unless it impacts the church. In that case, it would be discussed with the parent body. Sometimes depending on the program being implemented, the congregation is requested to assess how they received the elements within the program. The feedback is taken into consideration by those who formulated the program. Another form of evaluation is that Archbishop will have monthly leadership meetings where programs will be discussed and assessed as to their effectiveness within the ministry. The senior pastor may plan an event where a survey may be taken

of the participants to find out what they would be interested in, incorporating it within the event. There may be surveys taken when a program is introduced to the community to get feedback from the community. There is also a quarterly board meeting where an assessment is made of the church's previous quarterly activities.

In understanding where resources are initiated for the use of the individual ministries within the church, currently they are being withdrawn from the church's budget. But the plan is to do fundraising in the future to supply each departmental ministry its finances. Sometimes the resident pastor uses funds from her finances, as well as soliciting donations from neighborhood business establishments. Archbishop has received financial cards from neighborhood businesses such as Walmart to purchase school supplies for children in the community.

As D.R.C. considers its desire to enhance its ministry, they are considering incorporating more technology within its operation by incorporating the church's youth. It is evident that today’s youth are technically inclined more so than the earlier generations. So, combining the youth and their technology skills will help establish a better technological ministry. There is also the desire to be more aware of health and well-being and be better financially literate. There is a desire to expand their photography ministry into a more detailed creative factor. It is also the desire of D.R.C. for its member to embrace budgeting as well as

investigating the network marketing field as well to establish financial wellness.

With this ministry as the setting for my demonstration research project, this is the perfect place to introduce and share this phenomenal project.

As of November 8, 2020, D.R.C. transitioned into Word Empowerment Center (WEC).

CHAPTER 2
ANALYSIS OF THE CHALLENGE

As the Presiding Bishop of Grace Saving Ministry Inc. since 2010, affiliated with the International Communion of the Holy Christian Orthodox Church, I have realized that the African American within the church has been miseducated for far too long. Before there was an African American Christian church, European influence misrepresented and miseducated the African and its origin. This demonstration research project will raise awareness of this miseducation within the African American church and design an African American religious educational model and curriculum.

BLACK LIVES MATTER! Black lives have always mattered. This scenario has always been prominent since the creation of humanity. This is nothing new, though it has become recognized as a force within the African American community and has become the battle cry in 2020/21 of the international community. Black Lives Matter is not based on the 13th amendment. Black Lives Matter is not necessarily because of civil rights or Jim Crow. Black Lives Matter is not necessarily because of any African American activist, professional athlete, civil rights lawyer, educator, preacher, artist, professor, or anyone who influences African American thinking. Black Lives Matter was designated by the Divine Creator, who has

deemed it so because he formed the Africans to dwell and have dominion on the face of this planet. The Africa Study Bible (NLT) says in Genesis 1: 26-28, “Then God said, let us make human beings in our image, to be like us. They will reign over the fish in the sea, the birds in the sky, the livestock, all the wild animals on the earth, and the small animals that move along the ground. So, God created human beings in his own image. In the image of God, he created them; male and female, he created them. Then God blessed them and said, Be fruitful and multiply. Fill the earth and govern it. Reign over the fish in the sea, the birds in the sky, and all the animals that move along the ground.”

Somewhere within this human species, a form or remnant of this species believed that they were superior to the original human species of this domain and began to execute dominance over other species. This dominating species of people was the” Greek” European. To understand why “The Greeks” are designated as the original domineering race, we must review historical facts. As reviewed by, “enslaved by faith.com”, here are some basic facts concerning “The Greeks” and their interpolation of the biblical text.

“The compilation of the Old and New Testament have a strong connection to ancient Egypt but not in the way we have been told. Ancient Egyptian dynastic Empire lasted for almost 3000 years, beginning around 3200 BCE to 332 BCE, but by 609 BCE, it was beginning to weaken due to sustained attacks by emerging empires from the East. The Attacks on ancient Egypt and its areas of influence included was with the Hittites in 1274 BCE, the Sea People in 1277-1175 BCE, the Assyrians in 653 BCE, and the Babylonians in 609 BCE. By 332 BCE, the Greeks, led by Alexander, had defeated the Persians in the battle of Gaugamela and, with that victory, effectively took over ancient Egypt and all of Palestine from the Persians who had controlled it. After the death of Alexander, the Greek Empire was divided into four empires, shared among his top generals, Lysimachus,

Cassander, Seleucos I, and Ptolemy I, who became the first Greek King of Egypt after Alexander. [65]

This is where the seed of interpolation of scripture begins to take place. It is at this point that the successor, Ptolemy II Philadelphus, 281-246 BCE, the Greek king of Egypt, took it upon himself to bring together scribes from Alexandria to begin to produce the history of Judeans. This became the Septuagint, the Greek translation of the Old Testament, 250 BCE. “It is not known what manuscripts, if any were used in creating the Septuagint or whether there were even manuscripts in the first place. Without the original manuscripts to compare the Septuagint to, it is not clear how much creative liberty the Septuagint writers took in the process. We do know that later translators added and removed a lot as they translated and copied the manuscript that would eventually become part of the Bible books.”[66]

With changes in scripture, others used the Septuagint as a reference for their own translation. Theodotion, Symmachus, and Aquila formulated their own translation. Books like Job, Jeremiah, and Daniel were changed by including word changes and language styles that altered the actual stories within the bible.

So, it is apparent that this textbook we call the bible has been translated into many different versions with different addition and changes, beginning with the Greeks.

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[65] Ejikeme Ozoude “Interpolations and Translations That Change the Meaning of Bible Text.” http://enslavedbyfaith.com/bible-forgeries-interpolations/#respond (accessed June 23, 2020)

[66] Ibid

It is vital to know and understand who we are as African descendants and where we originate. It is also important to know and pay attention to the details of our historical background because once one knows and understands the details of their history, then one can address the relevance of their present position and then begin to address the relevance and desires of their future.

Dr. Charles G. Woodson brings knowledge of relevance to the historically African American Christian church in his book, The History of the Negro Church. He writes, “As the English were primarily interested in founding new homes in America, they thought of the Negroes not as objects of Christian philanthropy but rather as tools with which they might reach the end. It is not surprising then that with the introduction of slavery as an economic factor in the development of the English colonies, little care was taken of their spiritual needs, and especially so when they were confronted with the unwritten law that a Christian could not be held a slave.”[67] Here, we have an authentic example of how our ancestors were misrepresented, even concerning spirituality. When we were brought to this land as slaves, we were already spiritually connected to the creator. The spirituality that was in bread in our spiritual DNA was something that the European looked at as barbaric and pagan. They knew nothing of the rich African spiritual history of the slaves that they kidnapped or confiscated from their

[67] Carter G Woodson, *The History of the Negro Church* (12th Media Services, 1921), p.2

homeland. Therefore, they felt they were mandated to Christianize the Africans. Back then, “Black Lives” really didn’t matter to Europeans except as an economic commodity. That sentiment and non-verbalized understanding by the Europeans has continued to exist up until this day. Take, for instance, the recent insurrection incident that took place on January 6, 2021, at our Nation’s Capital. Never has anything like this taken place in the history of our nation. Supposedly initial demonstrators turned into a domestic terrorists as thousands stormed the Nation’s Capital. Incited by Presidents Trump's rally speech, many white domestic terrorists broke through the Capital police barriers. They trespassed onto federal property, interrupting the congressional meeting where the electoral votes were being ratified. Complete mayhem took place as the invaders destroyed federal property and put the lives of Congress at risk. The police were overwhelmed and could not handle the capacity of the crowd. It appeared that there was not enough law enforcement available to subdue and control the number of participants, and reinforcements were not arriving expeditiously to assist the police officers already present. This was a disaster. Congress had to be rushed out to a safe location while the terrorist took over the Nation’s Capital. It was anarchy! As a result, four people perished so far. One from a gunshot and the other from other causes. As I watched the events unfold on CNN, I saw one police assisting one of the terrorists down the steps of the Capital as if it were a friendly gesture. And another police officer running from the crowd to seek assistance. As the

reporters and cameramen documented this event, I saw and heard one person say, “THIS BUILDING IS OURS! IT BELONGS TO US! WE BUILT IT!” Another said, “THIS IS A REVOLUTION!”

In constructing the original educational system within the United States, African intellectual, spiritual, and creative expressions were non-existent. European and western civilizations chose not to include the African contributions to the building of this nation. The event that took place on January 6, 2021, is just a small result of how consistent systematic racism in our educational system can plant seeds of destruction within the leadership and nation. This systematic racism stems from the European historical background of systematic Christian misrepresentation and miseducation throughout the European and African diaspora. So, because of this, I find it necessary to reconstruct the African American Church educational curriculum so that our African American spiritual, intellectual, and creative expressions are known, understood, and taught. It is obvious that one could easily compare the Black Lives Matter Movement demonstration this past June with January 6th’s insurrection actions of these domestic terrorists. How hypocritical are both situations when law enforcement appeared to be nonexistent in subduing the crowd on January 6, and how the National Guard’s presence and actions were forcibly depicted in June? But there is a deeper misrepresentation and miseducation of knowledge present within these Trump terrorists. I am assuming that many of the terrorists share the same sentiment concerning the comment

that was made about the Capital Building. Who really knows the history of the building of Washington, D.C.? The documented facts are as follows:

> The city of Washington very recently celebrated the 125th anniversary of the completion of the survey and laying out of the Federal Territory constituting the District of Columbia. This was executed under the supervision of the famous French civil engineer, Major Pierre Charles L'Enfant, as the head of a commission appointed by George Washington, then president of the United States. Serving as one of the commissioners, sitting in conference with them and performing an important part in the mathematical and calculations involved in the survey, was the Negro Mathematician and astronomer, Benjamin Banneker. One of his biographers says that the deportment of the mathematician during this engagement was such as to secure for him the respect and admiration of the commissioners. His striking superiority over all other men of his race whom they had met led them to disregard all prejudices of caste.[68]

We, as African Americans have been on a mission to substantiate that not only do Black Lives Matter, but we have always mattered.

Another major contributor to these United States, that white America has almost succeeded in erasing his great works is Congressman Adam Clayton Powell Jr. Known at one time as one of the most powerful, modern day Black Men in the United States, Adam was one who personified leadership by acting without fear of his white counterpart in the political community. Shortly after his death, there was an article in the New York Times entitled "King vs. Powell" that depicted him as leaving no legacy.

> It states, "It was a strange coincidence that brought death to Adam Clayton Powell Jr. on the fourth anniversary of the assassination of Martin Luther King Jr. In striking different ways, both men played their roles in the emergence of blacks from the abuse of a white-dominated society. Both brought enormous personal gifts to the struggle for racial equality, and both attracted devoted followers. Yet one was an inspiring leader whose name adds luster to the American tradition; the other, lost a sea of cynicism and self-indulgence, leaves no lasting heritage."[69]

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[68] Henry E Baker, "Benjamin Banneker, The Negro Mathematician and Astronomer", *The Journal of Negro History* 3, no.2 (April 1918): 99-118.

[69] "King vs. Powell" The New York Times, (April 6, 1972): Editorial

But Adam Clayton Powell Jr was a Black Man who made sure that white and black America knew that "Black Lives Mattered" long before the actual movement surfaced in July of 2013. In an interview in 2017, Rev. Al Sharpton referred to Adam as the civil rights leader before civil rights. He mentioned that Adam Clayton Powell Jr altered social policy and made more changes in congress than any other African American in the 20th century.[70]

Carter G Woodson also addresses in his book, "The Miseducation of the Negro", how the education system has not presented an authentic Negro History in schools.[71]

Then, there is Albert J. Raboteau's "Slave Religion, The Invisible Institution in the Antebellum South", where he writes that in 1660 Charles II addressed the Council of Foreign Plantations of England, proclaiming the important motive for colonizing the new world. He writes:

> And you are to consider how much of the Natives, or such as are purchased by you from other parts to be servants or slaves, may best be invited to the Christian Faith, and be made capable of being baptized thereunto, it being to honor our Crowne and of the protestant religion that all persons in any of our dominions should be taught the knowledge of God and be made acquainted with the mysteries of salvation.[72]

So here we find another example and purpose of miseducation and misrepresentation. This is based on the Europeans interpreting the already changed bible, to what they wanted and needed the Indians and African

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[70] Transatlantic Productions, "*Al Sharpton on Adam Clayton Powel"*,2017

[71] Carter G Woodson, *The Miseducation of the Negro (*Las Vegas, Nev: IAP, 2010), 5.

[72] Albert J Raboteau, *Slave Religion, The Invisible Institution in the Antebellum South* (Oxford, NY: Oxford University Press,*2004),97*

slaves to be. The misrepresentation is the European claiming that he is the originator of the Christian religion but is the manipulator.

As Christianity spread throughout the world miseducation and misrepresentation also evolved with it. With the splitting of the Christian faith in 1054 AD, other denominations began to slowly materialize bringing their own form of Christian doctrines, splintering the faith. As the Christian pie continued to divide, the continuance of miseducation persisted even more so. This division effected Christian religious education as the faith continued to be watered down. I believe that it has become necessary to not completely reconstruct the educational structure of the African American Church but reconstruct it enough so that as African Americans are prepared to effectively live in a miseducated and misrepresented society.

Chapter 3
Plan of Implementation

Goals and Strategies

Goal 1 – Raise awareness of the miseducation in the African American Church

Strategy 1: Formulate a virtual forum(s) of spiritual and community leaders to dialogue about the nature of this problem.

Strategy 2: Prepare information on Adam Clayton Powell Jr., on his contributions to education in this country as a U.S. Congressman who chaired the Educational & Labor Committee in the House of Representatives.

Strategy 3: Recruit individuals to help formulate and demonstrate the research demonstration project.

Strategy 4: Determine the technology that will be used for the presentation.

Strategy 5: Assign who will handle the technology during the demonstration.

Evaluation of Goal: Prepare and distribute an evaluation among the listeners.

Goal 2- Design a model of African American Christian Education that addresses the miseducation within the African American church.

Strategy 1: Develop a Biblical, Historical, and Cultural African Christian Curriculum

Strategy 2: What resources will be used for the curriculum?

Goal 3- Implementation of the demonstration research project.

Strategy 1: Provide documents and resource information

Evaluation of Goal: Present a post-questionnaire for the participants to assess the outcome of the presentation. and distribute a survey among the individual participants who participated.

Chapter 4
Research Questions

Historical Research and Analysis

How do I establish an exegetical method that honors the African roots of biblical interpretation and theological tradition?

Serious readers of scripture have long wished that these early commentaries might be accurately recovered, translated, and thoughtfully examined. Now, for the first time in recent centuries, these earliest layers of classic African Christian readings of biblical texts are widely available in common-language translation. In Africa especially, they studied the bible with deep thoughtfulness, carefully comparing text to text, often memorizing large portions of holy writ, especially the psalms, canticles, and New Testament Gospels and Letters. When history is systematically forgotten, it is a blessed task to remember it, and to do so accurately. A sustained effort is required to recover hard-won achievements disregarded over time.[73]

[73] 1. Thomas C Oden*, The Rebirth of African Orthodoxy, Return to Foundations* (Nashville: Abingdon Press,2016), 8

Historical Research and Analysis

What is the significance of African American presence in this country in relation to the African diaspora, within the historical context of the Christian faith? Africa has played a decisive role in the formation of the Christian culture from its infancy. Some of the most decisive intellectual achievements of Christianity were explored and understood in Africa before they were in Europe.[74]

Social/Political/Economic

How has the lack of African historical education in the African American Church impacted the church socially, politically, and economically?

The academic study of African American religious history has only recently taken on recognizable definition and content within the fields of history and religious studies. In that fiery crucible of emotions, politics and academics out of which programs and departments of African American studies originated, there was a rather puzzling lack of concern for courses on religious culture.[75]In Matthew 28: 19, 20 (NRSV) Jesus said, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you.” In James 3:1,2a (NRSV) Paul said, “Not many

[74] 2. Thomas C Oden, *How Africa Shaped the Christian Mind, Rediscovering the African Seedbed of Western Christianity*: Downers Grove, Ill,2007), back cover

[75] 3. Milton C. Sernett, *African American Religious History, A Documentary Witness* (Durham and London: Duke University Press, 1999), 2.

of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. For all of us make many mistakes.”

CHAPTER 5
EVALUATION PROCESS

The process of this demonstration research project will evaluate the plan of implementation by looking at all the goals, strategies, and individual evaluations that were executed. In the evaluation this demonstration research project, the following questions will be considered:

1. Did the demonstration research project clearly address a problem or issue in practice that needs to be solved?

2. Did this demonstration research project exhibit sufficient data to address the problem?
3. Did this demonstration project reflect collaboration with others during the study? Was there respect and inclusion for all collaborators?
4. What are the percentages of this demonstration research project, pertaining to those participants who were empowered, changed, or were provided new knowledge?
5. Did the plan of implementation advanced by this demonstration research project, build logically from the data?
6. Is there evidence that the plan of implementation contributed to the researcher's reflection as a professional?
7. What percentage of this demonstration research project lead to change?
8. What percentage of this demonstration research project lead to a solution of the problem?
9. What percentage of the participants of this demonstration research project reported that this information might be useful?
10. Did this demonstration research project function within the budgetary guidelines, or were there financial inconsistencies?
11. What percentage of the participants felt that this demonstration research project reached its goals?
12. What percentage of the participants felt that this demonstration research project fell short of reaching its goals? Why?

This evaluation information will be complied from the evaluation of each goal and strategy within the plan of implementation, and then discussed and completed by my Advisor, Site Team Members, and myself. Along with the response to these questions, a Post-Project Evaluation Form will also be administered to and completed also by my Advisor, Site Team Members, and myself.

CHAPTER 6
3 MINISTERIAL COMPETENCIES

The Process

The Site Team and I invested significant time processing the competency assessment a summary of the ministerial competencies as follows:

Theologian

The candidate demonstrates a profound understanding of the historical development of the community of faith, scripture, and sociology.

Preacher

The candidate is a superb orator who skillfully interprets sacred scriptures for sermons that address contemporary issues that aspires audiences to grow spiritually.

Worship Leader

The Candidate is an accomplished psalmist and organist who contributions results in a stimulating atmosphere for worship to create and lead ceremonies, liturgy, and sacraments.

Prophetic Agent

The Candidate empathizes with victims of social justice and has the ability to involve others in the process of seeking social change, create group ownership, and build coalitions.

Leader

The Candidate demonstrates a willingness and ability to take initiative when appropriate, which includes delegating responsibility to capable people and providing support on their initiatives and showing appreciation for their efforts.

Religious/Spiritual Educator

The candidate’s ability to prepare and communicate religious concepts and challenges with clarity and precision of thought invites dialogue with others to develop age-appropriate educational strategies.

Pastor

The candidate understands and practices self-care and demonstrates great care for the congregation, the bereaved, hospital and nursing home sick and ill homebound shut-in, new members and especially seekers.

Spiritual Leader

Familiar with the spiritual practices and background of his own religious community or tradition, the Candidate is an effective spiritual guide to persons in their ongoing relationship to GOD.

Witness or Evangelist

The Candidate seeks to ensure the future of the faith community and the integrity of its message by welcoming others into the community of faith.

Administrator

The Candidate is an astute team leader who quickly analyzes challenges engages team members to identify solutions to achieve realistic measurable goals. He is efficient organized and assumes leadership that includes making harsh decisions to maintain organizational integrity.

Professional

The Candidate is a patient active listener endowed with superior oral and written communication skills who is committed to making a positive impact.

Financial Management

The Candidate is a cognizant of the necessity for fiscal responsibility and sustenance of ministry and understands budgeting, forecasting and stewardship.

Cultural Proficiency

The Candidate's family history and religious leadership legacy influenced the practice of supervision and ministry. However, living and working secularly in New York City and Long Island exposed him to experience cross-cultural interactions that developed sensitivity to cultural worldviews.

Competencies Chosen to be Developed

Counselor

The candidate will participate in a New York State Certification Recovery Peer Professionals program to aid in the healing and restoration, of wholeness, within any ethnic community.

Strategy: The candidate will participate in educational training totaling 60 hrs. as a Certified Addiction Recovery Coach (CARC). This training will include but is not limited to Recovery Coach Academy, Peer Ethics,

Medicated Assisted Treatment, Cultural Competency, and Medical Health First Aide.

Evaluation of Goal: Become certified as a NYS Certified Addition Recovery Coach.

Ecumenist Candidate will participate in a New York State Certification for Recovery Peer Professionals program to provide an opportunity for multicultural, educational information to expand knowledge to the multicultural community.

Strategy: Candidate will participate in an educational training totaling 46hrs. This training will include but not be limited to Recovery Coach Academy, Peer Ethics, Cultural Competency, Mental Health First Aide, present highest educational academic degree, take and pass the International Certification and Reciprocity Consortium Peer Recovery Examination, and completing 500hrs of Recovery-Related Work Experience.

Evaluation of Goal: Become certified as a Certified Recovery Peer Advocate (CRPA)

Technology/Social Media Management

The candidate will develop a basic understanding of various social media management.

Strategy: Produce an online virtual forum/podcast. “The Recovery of Our African Christian Heritage Curriculum”

Evaluation of Goals: Prepare and distribute a pre- and post-survey to assess information.

APPENDIX A: TIMELINE & BUDGET

Date	Action	Meetings	Operation	Follow-up	Budget
10/2020	Submission of final Research Proposal				
11/2020	Approval of Research Proposal	Assignment of Advisor to Demonstration Project/First meeting with Advisor/Schedule Site Team Meeting	Begin Writing & Organizing 1st Strategy of the 1St Goal (Plan of Implementation)		

12/2020	Write and formalize 1st Goal, Strategies, and Evaluation	Meet with Advisor and Site Team to finalize 1st Strategy of the Demonstration Project			Projected Cost of Materials and Participation $500.00
1/2021			Implementation of 1st Demonstration Project	Evaluation/ Exit Meeting Advisor/Site Team	
2/2021 & 3/2021	Write and formalize 2nd Goal, Strategies, and Evaluation	Meet with Advisor and Site Team to finalize 2nd Strategy of Demonstration Project			Projected Cost of Materials & Participation $500.00
4/2021			Implementation of 2nd Demonstration Project	Evaluation/ Exit Meeting Advisor/Site Team	
5/2021 & 6/2021	Write and formalize 3rd Goal, Strategies, and Evaluation	Meet with Advisor and Site Team to finalize 2nd Strategy Demonstration Project			Projected Cost of Materials & Participation $500.00

Date	Action	Meetings	Operation	Follow-up	
7/2021			Implementation of 3rd Demonstration Project	Evaluation/ Exit Meeting Advisor/Site Team	
8/2021	Write and	Meet with			Projected

& 9/2021	formalize 4th And Final Goal, Strategies, and Evaluation	Advisor and Site Team to finalize 2nd Strategy of Demonstration Project			Cost of Materials & Participation $500.00
10/2021			Implementation of 4th And Final Demonstration Project	Evaluation/ Exit Meeting Advisor/Site Team	
11/2021-01/2022	Begin Writing Dissertation	Meet with Advisor and Site Team to Discuss Writing of the Dissertation			
2/2022	Submit Final Dissertation	Meet with Advisor and Site Team Prior to Final Submission of Dissertation			
4/2022	Present Demonstration Project	Meet with Advisor and Site Team Prior to Presentation of Demonstration Project			
5/2022	Hooding & Graduation	Meet with Advisor and Site Team Prior to		Celebrate with Advisor and Site Team	

		Graduation			

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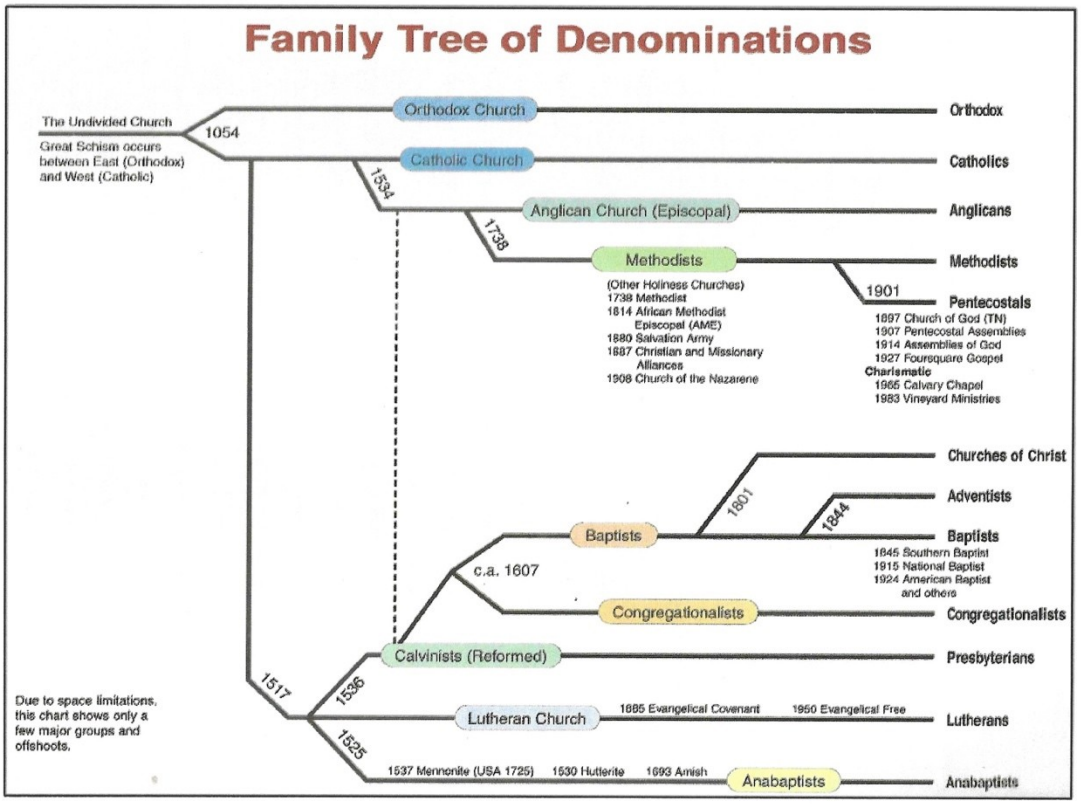

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ADAM CLAYTON
POWELL JR.
DMIN PROGRAM

Below is the record of the 49 laws which were passed in the first five years of Congressman Powells Chairmanship of the Education and Labor Committee.

87 th CONGRESS

Public Law	Title
87-22	Amending Vocational Education laws to include and help practical nurse training programs.
87-30	Increasing the coverage of Minimum Wage legislation to include retail clerks; also increasing the minimum wage to $1.25.
87-87	Increased Benefits for Longshoremen and Harbor Workers.
87-137	Provides for one additional Assistant Secretary of Labor.
87-262	Establishes a teaching hospital for Howard University; transfers Freedmens Hospital to Howard University.

Public Law	Title
87-274	The Juvenile Delinquency and Youth Offenses Control Act.
87-276	Providing for the training of teachers of the deaf and handicapped children.
87-294	Education of the Blind.
87-300	Study of health and safety conditions in metal mines.
87-344	Extension of the law providing funds for school construction and maintenance in Federally impacted areas.
87-339	Amending the Federal Employees Compensation Act.
87-400	Amending the National Defense Education Act regarding student loans.
87-415	The Manpower Development and Training Act, to make more jobs available.
87-420	Amending the Welfare and Pension Plans Disclosure Act.
87-581	The Work Hours Act of 1962, establishing standards for pay and work of labors and mechanics.
87-715	Educational and training films for the deaf.
87-729	Amending the Manpower Development and Training Act regarding railroad unemployment insurance.
87-823	Liberalizing formula under National School Lunch Act.

88 th CONGRESS

Public Law	Title
88-38	Equal pay for equal work.
88-204	Higher Education Academic Facilities Act.
88-210	Improving the quality of vocational education, providing for its expansion and Development Training Act.
88-214	Amending the Manpower and Development Training Act.
88-269	Increasing Federal Assistance for public libraries.
88-321	Presidents Committee on Employment of the Physically Handicapped.
88-349	Amending the prevailing wage section of the Davis-Bacon Act.
88-368	Amending the Juvenile Delinquency and Youth Offenses Control Act of 1961 by extending it for 2 more years.
88-444	National Commission on Technology, Automation, and Economic Progress.
88-452	The War on Poverty.
88-508	Amending the Federal Employees Compensation Act.
88-579	National Council on the Arts.
88-582	Registration of contractors of migrant workers.
88-665	Amending and extending the National Defense Education Act of 1958.

89 th CONGRESS

Public Law	Title
89-10	Improving elementary and secondary educational opportunities.
89-15	Amending the Manpower Development and Training Act of 1962.
89-36	National Technical Institute for the Deaf.
89-69	Amending the Juvenile Delinquency and Youth Offenses Control Act of 1965.
89-73	The Older Americans Act of 1965.
89-77	Amending Public Laws 815, providing for school construction in Puerto Rico, Wake Island, Guam and the Virgin Islands.
89-125	Amending the National Arts and Cultural Development Act of 1964.
89-178	Providing for analysis of manpower shortage in correctional rehabilitation.
89-209	National Foundation on the Arts and the Humanities.
89-216	Bonding Provisions of Labor-Management Reporting and Disclosure Act of 1959.
89-253	Expanding the War on Poverty
89-258	Expansion of loan service of educational media for the deaf.
89-286	Labor standards for persons employed by Federal contractors.
89-287	Financial assistance for students attending trade, technical, business and other vocational schools, after secondary education.

Public Law	Title
89-313	Providing for assistance in construction and operation of public elementary and secondary schools in areas affected by major disaster.
89-329	Strengthening the educational resources of our colleges and universities; and to financially assist such students.
89-333	Amending the Vocational Rehabilitation Act.

John W. McCormack
9th Dist. massachusetts

The Speakers Rooms
U.S. House of Representatives
Washington, D.C.

January 30, 1964

Honorable Adam C. Powell
U. S. House of Representatives
Washington, D. C.

Dear Adam:

I am very proud of the outstanding record that you have made as Chairman of the House Committee on Education and Labor, and I extend to you and, through you, to the Members of your Committee, particularly those who cooperated with you, my hearty congratulations.

If it were not for the fact that you were Chairman of your Committee, we would never have had the Minimum wage Bill, with its extend coverage, enacted into law. The 88th congress is already a historical one because it has passed, in the field of education (1) the Higher Education Bill and (2) the Vocational Education Act of 1963. These two measures came out of your Committee and passed through Congress under your brilliant and courageous leadership.

I cannot too strongly, through the use of words, convey to you the appreciation that I have for your ability, your progressive outlook, your courage, and the outstanding leadership that you have given to the Congress and the people of our country since you have been Chairman of the House Committee on Education and Labor.

Permit me also to convey to you the strong feeling of friendship and the deep respect that I have for you.

I am always happy when there is a Bill on the Floor of the House that has come out of your Committee because I know that, under your leadership, its chances of passage are excellent, even when it receives the "blind opposition" of the opposite party.

With kind personal regards, I am

Sincerely yours,

Speaker
U. S. HOUSE OF REPRESENTATIVES

THE WHITE HOUSE

WASHINGTON

March 18, 1966

Dear Adam:

The fifth anniversary of your chairmanship of the House Education and Labor Committee reflects a brilliant record of accomplishment.

It represents the successful reporting to the Congress of forty-nine pieces of bedrock legislation. And the passage of every one of these bills attests to your ability to get things done.

Even now, these laws, which you so effectively guided through the House, are finding abundant reward in the lives of our people.

The poverty program is rapidly paving new pathways to progress for those whom the economic vitality of this land had previously bypassed.

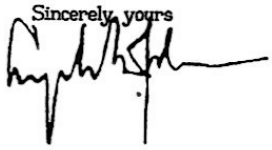
The education measures are being translated into fuller opportunity for all our citizens to develop their God given talents to their fullest potential.

Minimum wage, long a guarantee of a fair return for an honest day's work, has been increased and greatly extended.

And the problems of juvenile delinquency are being met and curtailed by positive and determined action.

Only with progressive leadership could so much have been accomplished by one Committee in so short a time. I speak for the millions of Americans who benefit from these laws when I say that I am truly grateful.

Sincerely yours



The Honorable Adam Clayton Powell
U.S. House of Representatives

APPENDIX A: THE MISEDUCATION OF THE AFRICAN AMERICAN CHURCH WEBINAR CONFIRMATION EMAIL LETTER

October 10, 2021

Greetings.

Thank you for accepting this invitation to be part of this panel discussion entitled, The Miseducation of the African American Church. Remember that the panel discussion is a portion of my doctoral dissertation, The Educational Reconstruction of the African American Church. I appreciate your willingness to share your experience, knowledge, and wisdom in this discussion. This will be a recorded Zoom Webinar discussion that will take place on Monday, October 25, 2021, between 5:00–7:00 pm. It will also be broadcast on Facebook by invitation only. I will be sending invitations out. Amongst those who are invited will be individuals chosen to evaluate this discussion. Those who are invited will not be able to participate, and they will only be able to listen, observe, and comment on the Facebook platform.

I am overwhelmed with excitement. For so long African Americans have been the recipient of miseducation. So, we will discuss miseducation related to our African history and the Church. The question I am asking the panelists to incorporate within the discussion is: Can Biblical Spirituality and Academic Historical Theology Co-exist? Additional questions will be discussed about the miseducation within the African American Church. These questions will be sent in another email. This discussion will only be 2hrs in length. I am asking all participants to be at the Zoom Webinar by 4:30 pm to start promptly at 5 pm. The Zoom Webinar invitation will be sent by this Monday, October 18, 2021.

This letter serves to represent your confirmation of participating in this discussion.

Thank you again for your participation in this Zoom Webinar.

The Lord Be With You

+Bishop Charles L Norris Jr

APPENDIX B: THE MISEDUCATION OF THE AFRICAN AMERICAN CHURCH WEBINAR PANELIST

+Bishop Alfred Frierson, Th.B., ThM, ThD

Senior Pastor of Deliverance Temple of Faith Church, Inc.

Member of ICHCOC.

Serve within the 5th Province under Archbishop Russell James Davenport, Metropolitan.

Earned the following:

Bachelor's degree from Anchor Bible College

(Formerly New World Bible Institute*)* - 1992

Master's degree from United Bible College and Seminary – 1995

Doctorate from United Bible College and Seminary –1997

Work Experience:

My career has spanned over 25 years within several industries, such as Advertising, Investor Relations/Public Relations, and nine years working for an Environmental Engineering firm, all in Accounting/Finance, where I held positions as Staff Accountant, Billing Specialist, Billing Supervisor, and Associate.

After close to 35 years and two corporate acquisitions, I decided to follow my interest in Web Design, particularly UX/UI Design. I have since attended the University of Phoenix, where I earned an Associate degree in Information Technology, concentrating on Web Design. Also, a bachelor's degree in Graphic Design/Media Arts with a concentration in Web Design.

Member of the Honor Society

and the National Society of Leadership and Success (NSLS),

Sigma Alpha Pi

Devin Lewis, D. Th, MSW

Education:

Doctor of Theology. Word of Prayer Bible Institute, May 2019

Master of Christian Counseling. Word of Prayer Institute, May 2017

Master of Social Work. Morgan State University, May 2014

Bachelor of Social Work. Bowie State University, May 2012

He currently serves as Secretary within the House of Clergy in the International Communion of the Holy Christian Orthodox Church.

Work Experience:

Experienced social worker/case manager with ten years in severe mental health disabilities, substance abuse addictions, extensive criminal history background, severely compromised cognitive functioning, and at-risk youth, writing social histories, assessing their needs, and providing the most appropriate and effective services. Knowledgeable of multiple treatment modalities used within the field

and committed to providing the highest level of care to ensure optimal support to all client systems. He now serves as the internship program director at Synergy Family Services, Hyattsville, Md., which provides clinical supervision and training to clinical staff and interns.

Katina L Moss (K. Moss & Associates, LLC)

Education:

Master's in Education Media Design and Technology 2012 Full Sail University, Winter Park, Fl.

Educational Leadership 2009 Virginia Commonwealth University, Richmond, Va.

Business Administration 1995 the University of Richmond, Richmond, Va.

Creator and curator of experiences that inspire cultural connection, college and career attainment, and community engagement. Dynamic and experienced collaborative leader & educator offering expertise in

developing initiatives and strong advocacy networks targeted at diverse and underserved communities. High performances in public relations, planning, business administration, public administration, retailing, volunteer or non-profit administration, and small business development. Dedicated and eager to apply mastery to improve programming & create equitable environments for target populations. They bring over 20 years of progressive experience & a demonstrated record of success in enacting successful, cost-effective solutions.

Minister Gail Parker

Her theological education began at the New York School of the Bible, where she completed five certificates. She has served as the Chairperson of the NYSB Alumni Board. She received her undergraduate degree in Bible and Theology, with a minor in Women's Ministry, from Lancaster Bible College in 2016. Minister Parker earned her Master of Divinity from New York Theological Seminary in 2021.

Minister Parker serves as an associate minister at Lowly Nazarene Baptist Church. She currently serves as an independent contractor at New York Theological Seminary as an administrator of the mentoring program. She has been married for over 40yrs and is a mother of 2 and a grandmother of 6.

Rev. Dr. Owen E Williams, Pastor

Dr. Owen E Williams has been the Senior Pastor of St. Mark Missionary Baptist Church, Jamaica, NY, for the past 16 years and is CEO of OE Ministries Inc.

Education:

Bachelor of Science in Criminal Justice (1992) John Jay School of Criminal Justice, New York

Master of Arts Pastoral Care & Counseling (2017) Liberty Baptist Theological Seminary, Lynchburg, Va.

He has served on the Board of directors of the Queens Federation of Churches for 13 years and as President for the past five years. He retired from the New York City Health & Hospital of Kings County as Director of Pastoral Care Service after 17 years. Pastor Williams is a member emeritus of the NYS Police Department 103rd Precinct Community Council and the Board of directors for Live on NY. He is the author of three books, The Corporate Christian: Christian Belief vs. Corporate Behaviors, the Corporate Christian: The Battle for your Belief', and The Corporate Christian: The Hidden War.

He has also been led by the grace of God to travel to the townships of Soweto and Entwata, Johannesburg, South Africa, where he has established OE Ministries, conducting numerous training seminars on Solution Focus Pastoral Counseling to teachers, police officers, health care workers, and clergy. Pastor Williams has been married to Elder Debora Williams for 31 years.

They have one daughter Desire Rose Williams.

APPENDIX C: The Miseducation of the African American Church Feedback Evaluation Event Form

Event: Webinar Panel Discussion on "The Miseducation of the African American Church"

Event Date: October 25, 2021, Broadcast on Facebook: Grace Saving Ministry Business Page

Event Time: 5:00 pm-7:00 pm. Webinar Attendance: Approximately 50 Attendees

Currently: 194 views on Facebook Page.

Thank you for attending this webinar. We hope this event raised your awareness of the Miseducation within the African American Church. Your feedback would be greatly appreciated to help us evaluate and improve this

presentation for future events. Please respond to the following question as accurately as possible by checking your answer.

1. How would you rate the overall presentation of this webinar?

   Excellent Presentation. (5)
   Very Good Presentation. (3)
   Good Presentation
   Not So Good Presentation
   Bad Presentation

2. How familiar were you with the webinar's content (The Miseducation of the African American Church)?

   Very Familiar. (3)
   Somewhat Familiar (3)
   A Little Familiar (3)
   Not Familiar at All

3. How did you feel about the length of time for the webinar?

   Perfect (6)
   Too Long (3)
   Not Long Enough

4. How did you feel about your role as an attendee and not a participant?

   I wanted to be able to participate (2)
   I was fine just being an attendee (7)

5. How likely would you recommend this webinar to others?

   Extremely Likely to Anyone (3)
   Recommend to Certain Individuals (6)
   Not Recommended at All

6. What was it that you enjoyed about the webinar presentation?

7. What was it that you did not enjoy about this webinar presentation?

8. What would you like to see or hear in the next webinar presentation?

Thank you for participating in this webinar feedback evaluation. Your response is appreciated.

The results of the webinar event evaluations are as follows:

1. Out of the 50 attendees, 9 volunteered to complete the evaluation. The results are annotated above.
2. The following are comments that were made related to the questions of the evaluation form:
    a. The topic was engaging as well as timely. The moderator and panelist were on point.
    b. I did not enjoy the tempo of the conversation
    c. I would like to see the perspective of the old guard as opposed to the millennials relating to the position of the Black Church today.
    d. I enjoyed the versatility of those who were on the panel. I would like to hear from the younger generation and their views.
    e. I would like to hear or see solutions regarding the change.
    f. It was a rich conversation that needed to happen and, more often. Especially as it relates to the Biblical truth and not what they wanted us to believe. I believe it’s imperative that we go back to move forward. We have layers to pull back and re-educate our people about the truth.

g. I did not enjoy the length of time or the hour of the presentation.
h. Shorten the length of time and offer the webinar more often with different panelists to hear from others providing the same information; however, they may deliver the message with a different approach. Perhaps acting out some of the examples of the miseducation moment by panelists. Truly enjoyed this webinar and would like to have more conversations with you.
i. I enjoyed much of the presentation. I especially enjoyed the discussion that was about millennials.
j. There is nothing I did not like about the presentation.
k. What I would like to see or hear in the next webinar is what does everyone **believe** God is trying to show us? The presentation is another telling indication of seeing the hand of God then and now.
l. The presenters were enthusiastic about their experiences. The presenters were very knowledgeable about the topic. I like the next steps. In most webinars you attend there are no plans to continue the conversation.
m. I misunderstood the purpose for the presentation. I thought that the “misunderstanding” was going to refer to scriptures that has been misinterpreted and practiced by white Christians and taught to black Christians to justify slavery, for example. My bad! However, the presentation was well presented. I would also like to

see young Christians in the conversation, as you suggested. It would make a good webinar.

n. I enjoyed the collective interest.
o. There was nothing I did not enjoy about this webinar.
p. I recommend solutions for building community.
q. I enjoyed the opening discussion with all the presenters. Being able to identify the areas of misunderstanding and abuse of knowledge from leaders to parishioners. Just being aware of our own history and willing to unlearn all of the toxic information we are infected with.
r. The webinar was enjoyable and informative.
s. I would like to see and hear more in-depth discussions about the history of the church and its journey from Africa to Europe. Also, the teachings and cannons that originated in the African continent and were claimed by the Europeans.
t. I enjoyed the diversity of the panel and their knowledge and the ability to gain new knowledge of a familiar subject.
u. The time was not convenient for working people on a normal working schedule.
v. I would like to see or hear perspectives from younger generations, teachers, administrators from different schooling systems. Those attending different houses of worship would be interesting to compare to the church.

w. I enjoyed to diversity of perspectives and the engagement of the panelist with each other. The conversational flow helped me stay engaged. Each panelist had distinct ideas to share, and the moderator effectively connected the panelist' comments.
x. While there is not anything that I did not enjoy, the webinar was a provocative introduction to the range and multi-dimensionality of the topic. I hope that the moderator will continue with this work and build a religious education curriculum that speaks to the individual and collective needs of the issues raised.
y. I was intrigued to learn how the miseducation about the African American church had a generational disconnect, and I would love to hear more.

APPENDIX D: The Curriculum Study of Biblical, Historical, and Cultural African Christian Education
HHCDC/GSM-811

Study Description

This course is designed for ages 15-30 to begin the journey of African Christian Historical Education to expose information that may have been previously hidden, miseducated, or misrepresented. This course will enhance the awareness of the African American Christian Culture by developing an educational core of our African Diaspora experience to bring liberation and power to African American Christian People. (Others may join this study if interested)

This curriculum will address five areas of education.

1. Preparation: The professor starts with the student's prior knowledge.
2. Presentation: New knowledge is presented clearly and impressively.
3. Assimilation: New knowledge is interrelated with the other bodies of knowledge already present in mind.
4. Generalization: The learner is led to form accurate concepts and correct definitions.
5. Application: The newly acquired knowledge is brought to bear in new situations.[76]

Perspective Class Locations

World Empowerment Center (W.E.C.)
His Beatitude Manuel (Demetrius) Bellamy, Archbishop
Dr. Neva Bellamy, Senior Pastor
Rev. Denise Alleyne-Wright, Resident Pastor
Location: First Calvary Baptist Church, 1272 Langdon Blvd., Rockville Centre, NY 11570

[76] Maria Harris, *Fashion Me A People Curriculum: in the Church* (Louisville, Kentucky: Westminster John Knox Press,1989), 167,168.

This is a 1hr/45min—session/4-week course.
Date and time of class.
Friday, Nov. 4, 2022, 7:00pm-8:45pm
Friday, Nov. 11, 2022, 7:00pm-8:45pm
Friday, Nov. 18, 2022, 7:00pm-8:45pm
Friday, Dec. 2, 2022, 7:00pm-8:45pm (Summary/Evaluation)

Instructor
Bishop Charles L Norris Jr, D.D. MRE
646-542-4714
Bishopc.l.norris@gmail.com

Scripture Thought:
Jeremiah 29:13,14(Africa Study Bible): "If you Look for me wholeheartedly, you will find me. I will be found by you," says the Lord. "I will end your captivity and restore your fortunes. I will gather you out of the nations where I sent you and will bring you home again to your own land.

Biblical Text Focus: Acts 2:42, 44-47 (Africa Study Bible): All the believers devoted themselves to the apostles' teaching and to fellowship and to sharing in meals (including the Lord's Supper) and prayer. And all the believers met together in one place and shared everything they had. They sold their property and possessions and shared the money with those in need. They worshipped together at the temple each day, met in homes for the Lord's Supper, and shared meals with great joy and generosity, all the while praising God and enjoying the goodwill of all the people. And each day, the Lord added to their fellowship those who were being saved.

Learning Outcomes:
Christian education from an African American perspective can help African Americans embrace their full heritage through a holistic curriculum that incorporates all three aspects of triple heritage (African, African American, and Christian Traditions). Teaching triple-heritage challenges the African American church to embrace its African heritage, encouraging African Americans to reclaim African history, culture, and geography as their ancestral heritage; its African American heritage, illuminating the experience and significant contributions of African Americans in the United States; and its Christian heritage, while affirming the fulness of Christian experience and the distinctiveness of African Americans can preserve and celebrate both their faith and their cultural heritage. [77]

[77] Yolanda Y Smith, Reclaiming the Spirituals: New Possibilities for African American Christian Education (Eugene, Orgon: Wipf and Stock Publishers, 2010), 1

Course Objectives:

A. Students will acquire skills essential to the understanding of how Africa affected Christianity from its origin.
B. Students will experience the origin of the African American Church and its struggles in its inception.
C. Students will demonstrate an understanding of how our ancestors were miseducated and how this plays out in our community.

Recommended Reading Material

I recommend that you begin building your library for present and future studies. The following are required reading resources for this course.

Jusu, John, Dr., *Africa Study Bible, God's Word Through African Eyes*, Oasis International Limited, 2016

Adeyemo, Tokunboh, *Africa Bible Commentary*, Nairobi Kenya: World Alive Publishers, 2006

Oden, Thomas C. *How Africa Shaped The Christian Mind, Rediscovering the African Seedbed of Western Christianity*, Downers Grove, Il: Intervarsity Press, 2007.

Woodson, Carter G. *The Miseducation Of Negro,* Las Vegas, Nev: IPA Publishing Company, 2010

Woodson, Carter, G. *The History of the Negro Church,* The Associated Publishers, 1921

Class Attendance and Participation

Class attendance, active participation, and contribution to this study through class discussion and other activities are vital to the student learner. This study will foster active learning; therefore, students must attend class and participate actively.

Outline of Study

Question: What do you know about any African/African American/Christian Tradition History/Culture? What would you like to investigate/learn?

HOW AFRICA SHAPED THE CHRISTIAN MIND

Rediscovering the African Seedbed of Western Christianity, Dr. Thomas C Oden

Week I. Introduction to This Study

Chapter 2: Seven ways Africa shaped the Christian Mind P.45 – P.48

Focus Sections

A. How Christian Exegesis of Scripture First Matured In Africa
B. How African Sources Shaped Early Christian Dogma

THE HISTORY OF THE NEGRO CHURCH, Dr. Carter G Woodson

Week II. The Early Missionaries And The Negro P.1 – P. 8

THE MISEDUCATION OF THE NEGRO, Dr. Carter G Woodson

Week III. Introduction

Chapter 1: The Seat Of The Trouble P.18 – P. 21

Week IV **REVIEW/SUMMARY & EVALUATION**

APPENDIX E: How Africa Shaped the Christian Mind/Lecture Notes
Rediscovering the African Seedbed of Western Christianity, By Thomas C Oden

Introduction to this Study

Decisive intellectual achievements of Christianity were explored and understood first in Africa before they were recognized in Europe and a millennium before they found their way to North America. Christianity has a

much longer history than its Western or European expressions. The profound ways African teachers have shaped world Christianity have never been adequately studied or acknowledged, either in the Global North or South.

The challenge that lies ahead for young Africans is to rediscover the textual riches of ancient African Christianity. Christianity would not have its present vitality in the Two-Thirds World without the intellectual understanding that developed in Africa between 50 and 500 **C.E. (Common Era/Christian Era)**. The pretense of studying church history while ignoring African church history is implausible. Yet this assumption has been common in the last centuries in a way that would have seemed odd during the first centuries when the African mind was highly honored and emulated.

The classic Christian mind is significantly shaped by the African imagination spawned on African soil. It bears the stamp of philosophical analyses, moral insight, discipline, and scriptural interpretation that bloomed first in Africa before anywhere else. The seed spread from Africa to the north. The term Christian mind points to Christian intellectual history. This includes the history of literature, philosophy, physics, and psychological analysis. The term African mind points to ideas and literary products explicitly produced on the continent of Africa during the first millennium of the **Common Era/Christian Era (C.E.)**.[78]

[78] Thomas C Oden, *How Africa Shaped the Christian Mind, Rediscovering the African Seedbed of Western Christianity* (Downers Grove, Ill, 2007), 9,10

APPENDIX F: How Africa Shaped the Christian Mind, Dr. Thomas C Oden/Lecture Notes

Chapter 2: Seven Ways Africa Shaped the Christian Mind

In this chapter, Dr. Oden is purposed to seek out the core of the African legacy of Christianity. He lays out seven ways the African Christian mind teaching impacted the Christian world intellectually over two thousand years ago. The following are the tasks that Dr. Oden expresses that impacted the Christian world: 1) How the birth of the European university was anticipated within African Christianity, 2) How Christian historical and spiritual exegesis of Scripture first matured in Africa, 3) How African thinkers shaped the very core of the most basic early Christian dogma, 4) How early ecumenical decisions followed African conciliar patterns, 5) How Africa shaped Western forms of spiritual formation through monastic discipline, 6) How Neoplatonic philosophy of late antiquity moved from Africa to Europe, 7) How influential literary and dialectical skills were refined in Africa.

Tonight, our focus will be on the following: How did Christian historical and spiritual exegesis of scripture first mature in Africa? Let's define the term "**Exegesis**" first. **Exegesis** is an explanation of or critical interpretation of a text (Scripture). Explanation or critical interpretation was performed by the early **Church Fathers**, meaning that there were African men who came after the apostles who interpreted or explained scripture written by the New Testament authors, who were also African.

The **Fathers of the Church** were influential intellectual theologians who wrote in the first five centuries following the writers of scripture. This term does not include the African New Testament writers (John, Timothy, Paul). The earliest **Church Fathers**, the first two generations after the Apostles of Christ, are usually called the **Apostolic Fathers**. **Apostolic Fathers** would be **Clement of Rome (c. 30-1000), Ignatius of Antioch (student of the Apostle John), and Polycarp of Smyrna. Other Church Fathers wrote in different languages during the early C.E.** The famous **Greek Church Fathers** were **Irenaeus of Lyons, Clement of Alexandria, Origen, Athanasius of Alexandria, and John Chrysostom.** Additional African intellectual scholars who wrote would include **Tertullian**, who introduced the Latin term “Trinitas” (Trinity) to the Christian vocabulary and also the formula, “three persons, one substance”-tres personae, una substancia, **Cyprian** who defined the church as “Catholic” meaning “universal,” Ambrose who is counted as one of the four original Doctors of the Church, **Jerome**, known for translating the bible from Greek to Hebrew to Latin, **Augustine**, a philosopher and theologian of north Africa who framed the original concept of the original sin and related teaching of divine grace, free will, and predestination, and **Gregory the Great**, bishop of Rome who solidified the leadership of the Roman church. [79]

[79] New World Encyclopedia contributors, "Church Fathers," *New World Encyclopedia*, https://www.newworldencyclopedia.org/p/index.php?title=Church_Fathers&oldid=1003385 (accessed October 26, 2022).

APPENDIX G: The Creed of Saint Athanasius
“Father of Orthodoxy” The Black Egyptian Dwarf,” “The Black Bishop from Alexandria”

The most remarkable man of his age and one of the most outstanding religious leaders of any age, Athanasius of Alexandria, rendered service to the church, the value of which can scarcely be exaggerated, for he defended the faith against overwhelming odds and emerged triumphant. Cardinal John Henry Newman has described him as “a principal instrument after the Apostles by which the sacred truths of Christianity have been conveyed and secured to the world.”

WHO IS ATHANASIUS?
Whom is this Black Man considered the “Father of Orthodoxy?” Let’s Investigate!

Athanasius was born around the year 297 into a pious Christian family.
Pious: marked by showing reverence for deity and devotion to divine worship.

Does anybody grow up in a pious family?
His parents were well off enough to give him an excellent secular education.

HAS ANYONE HERE EVER PLAYED CHURCH WHEN THEY WERE YOUNG?

As a young boy, Athanasius and other children were by the seashore imitating the ritual of “Baptism.” The children designated Athanasius as “The Bishop” to perform the sacrament. He precisely repeated all the words in the ceremony. While this was going on, the current Patriarch Alexander of Alexandria observed this from a window. He then called all the children and their parents to discuss what had happened. He determined that the Baptism was authentic, based upon the words that Athanasius recited during the sacrament, and deemed the Baptism genuine. He then invited all the children to prepare for clerical careers. But it was Athanasius whom Alexander took under his spiritual wing.

Athanasius became well educated in Greek, not knowing Hebrew. He could quote Old Testament scripture from “The Septuagint” Greek translation, quoting from memory every Old Testament concerning the Trinity, without error. The Patriarch, Alexander, ordained Athanasius a deacon in 319. As he served as Alexander’s secretary at the First Ecumenical Council of Nicaea, he was also recognized as a theologian and acetic.

Ascetic: practicing strict spiritual self-denial (Monk)

In 325, Athanasius accompanied Patriarch Alexander to the First Ecumenical Council of Nicaea, where Emperor Constantine assembled 300 Bishops out of 1800, where they argued and fought concerning the Arianism heresy.

Before the council meeting, Arius, a presbyter (Priest) from Libya, embraced the theology that Jesus Christ was the divine Son of God, “MADE,” not begotten, which means that there was a time that the Son was not.

So, what does that mean concerning the foundation of Salvation & Christianity?
(Ask the class)

It means that the very foundation of Christianity, Jesus Christ himself, becomes false. How can a created man just like us save the world from sin?

Athanasius puts it this way:
“The Son (Then) is a creature and a work. Neither is he like in essence to the Father: neither is he the true and natural Word of the Father: neither is he his true wisdom: but he is of the things made and created and is called the Word and Wisdom by an abuse of terms. He is, by nature, subject to change and variation, as are all rational creatures.

“Only one who is fully human could atone for human sin; only one who is fully divine could have the power to save us.” To Athanasius, the logic of the New Testament doctrine of salvation assumed the dual nature of Christ. “Those who maintain, “There was a time when the Son was “not” rob God of His Word like plunderers.

Plunderers: invaders that take the good by force.

So, by Arianism’s wisdom and theology, John 1:1-4 says, In the beginning was the Word and the Word was with God, and the Word was God. He was with God in the beginning. Through him, all things were: without him, nothing was made that has been made. In him was life, and that life was the light of all mankind.

ALL OF THIS GOES OUT THE WINDOW! IT IS NOT TRUE! NEVER HAPPENED! IT DOESN’T MEAN A THING! OUR SALVATION IS A FAKE! IT IS FORFEITED!

This theology spread throughout the empire like wildfire. Bishops went back and forth on the subject. The people went back and forth as well.

Emperor Constantine realized that the issue was causing division in the church, so this is how the First Ecumenical Council of Nicaea came into being.

Because of Athanasius' persistence in speaking and writing, the council led by Patriarch Alexander condemned Arius as a heretic, exiled him, and made it a capital offense to possess his writings.

Athanasius, whose treaties on “The Incarnation” formulated the foundation for the Orthodox party at Nicaea and was hailed as “THE NOBLE CHAMPION OF CHRIST.”

But this victory was not without cost. Because when you stand for Jesus Christ, there is a cost involved.

A few months after the exile of Arius, supporters went to Constantine and convinced him to release Arius from exile. Arius signed the Nicene Creed, and Emperor Constantine ordered Athanasius to restore Arius to fellowship because now, Athanasius became the Bishop of Alexandria after Alexander’s death.

So, what do you think Athanasius did?

HE REFUSED!
Then Athanasius' enemies put out false charges of murder, illegal taxation, sorcery, and treason. So, guess what happened? Athanasius exiled himself to Trier, now Luxembourg, Germany. Not only that but Athanasius was also exiled a total of five times, which amounted to approximately 17-20 years. But! HE WROTE in support of the Orthodox Church. Not only did he write defending the faith, but he wrote concerning what books he believed should be included in the New Testament. Other Fathers of the faith proposed lists of books as well, but it is Athanasius' list that the church adopted, and it is used to this day.

Thank you, Athanasius,
Thank you, Lord, Jesus the Christ

READ Quicumeque Athanasian Creed

Further information on Athanasius can be found on the site “Eighth Day Books.”

The Nicene Creed

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.
For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.
I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.
I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

CHURCH COVENANT

Having been led, as we believe by the Spirit of God, to receive the Lord Jesus Christ as our Savior and, on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now in the presence of God, and this assembly host solemnly and joyfully enter into covenant with one another as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit to walk together in Christian love; to strive for the advancement of this Church in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the Church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotions, to bring up our children in the nurture and admonition of the Lord; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale of, and use of intoxicating drinks as a beverage; to be zealous in our efforts to advance the kingdom of our Savior.

We further engage to watch over one another in brotherly love; to remember one another in prayer; to aid one another in sickness and distress; to cultivate Christian sympathy in feeling and Christian courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Savior to secure it without delay. We moreover engage that when we remove from this place, we will, as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word.

THE FOUR "ORDERS" IN CHURCH GOVERNMENT

The New Testament teaches that all four "orders" which form the government of the Church—laity, deacons, presbyters, and bishops—are necessary to the proper functioning of the body of Christ. All four are clearly visible in Paul's first letter to Timothy.

1 *The laity* are also called "saints" (Rom 1:7; 2Co 1:1; 1Ti 5:10), the "faithful" (Eph 1:1), and "brethren" (Col 1:2). The laity (Gr. *laos*) are the people of God, the priesthood" (1Pt 2:4–10). Technically, the term "laity" includes the clergy, though in our day he word usually refers to those in the Church who are not ordained. It is from among the ity that the other three orders emerge.

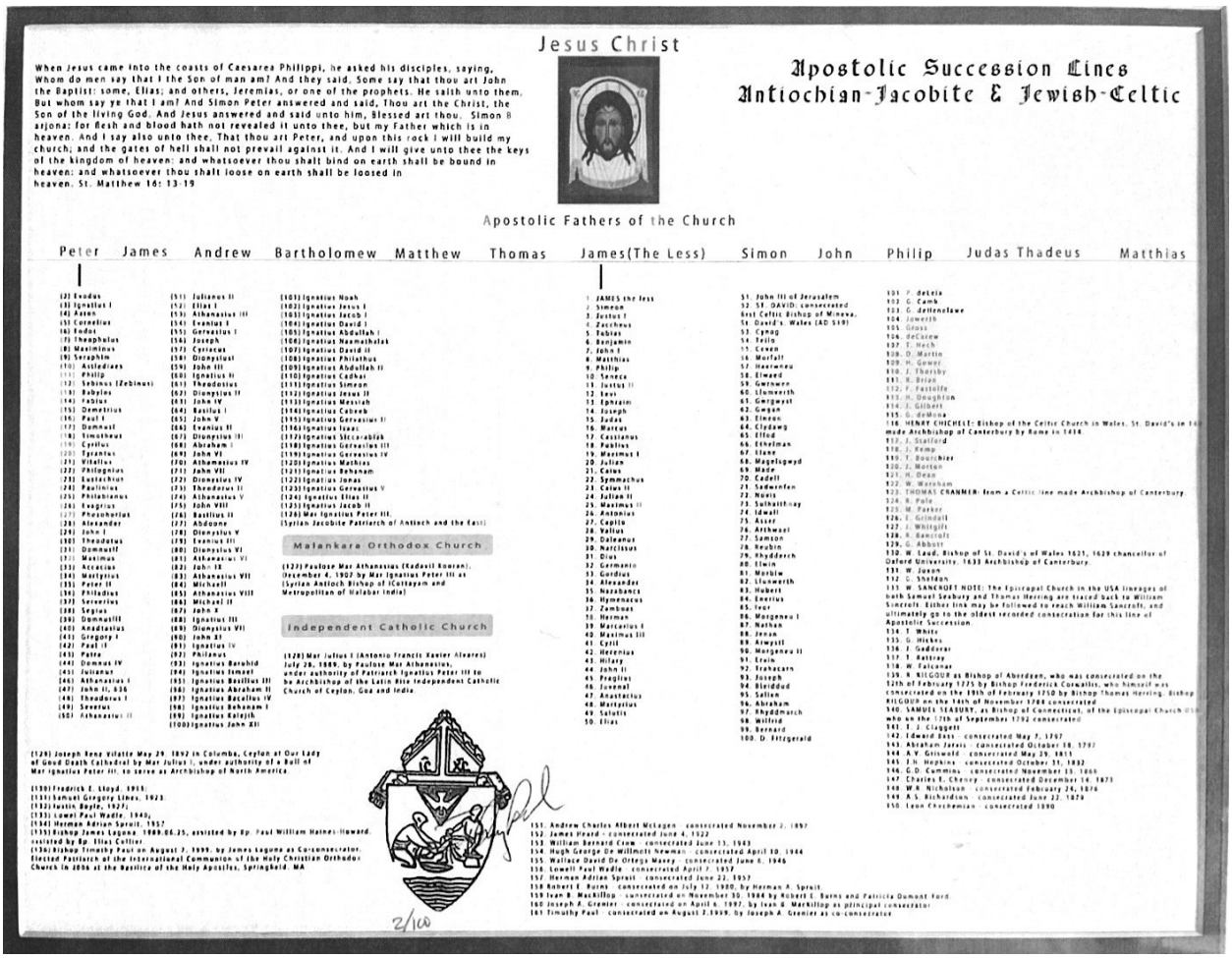
2 *The deacons*, literally "servants," are ordained to serve the Church and must meet high ualifications (1Ti 3:8–13). The apostles were the first to take on the service tasks of deacons, nd when the workload became too great they called for "seven men of good reputation, full f the Holy Spirit and wisdom, whom we may appoint over this business" (Acts 6:3). Besides erving the material needs of the people, deacons occupy a crucial role in the liturgical life of he Church.

3 *The presbyters*, or elders, are visible throughout the New Testament. Their ministry from he start was to "rule," "labor in the word," and teach true "doctrine" (1Ti 5:17) in the local ongregation. Paul "appointed elders in every church" (Acts 14:23) and later instructed his postolic apprentice, Titus, to do the same in Crete (Tts 1:5). From the word "presbyter" came he shorter form "prest," which finally became "priest." In no way is the ordained Christian riesthood seen as a throwback to or a reenacting of the Old Testament priesthood. Rather, oined to Christ who is our High Priest "according to the order of Melchizedek" (Heb 5:6, 0), the Orthodox priest is likewise a minister of a new covenant that supersedes the old.

4 *The bishop* is the "overseer" of the congregation and clergy in a given area. Often the erms "bishop" and "elder" are used interchangeably in the New Testament (Acts 20:17, 28), with the bishop being the leader of the elders. The qualifications for bishop listed in 1 Timoy 3:1–7 and Titus 1:7–9 underscore this role. Nonetheless, the bishopric is a specific office oth in the New Testament and in the early Church. The Twelve were the first to hold this ffice (in Acts 1:20 "office" could literally be translated "bishopric") and they in turn conseerated other bishops to follow them. For example, Timothy and Titus are clearly of a separate rder from that of elder (see 1Ti 5:17–22; Tts 1:5). Early records show James was bishop of erusalem by AD 49 and functioned accordingly at the first council there (Acts 15:13–22). Pe-er is on record as the first bishop of Antioch prior to AD 53, and later first bishop of Rome, here he was martyred about AD 65.

Perhaps the strongest early reference outside the New Testament to the presence of the our orders in church government occurs in the writings of Ignatius, bishop of Antioch from D 67–107, the very heart of the New Testament era. To the church at Philadelphia (see Rev 3:7–13) he writes of "Christians [*laity*] at one with the *bishop* and the *presbyters* and the *deaons*" (italics added).

In the Orthodox Church, authority is resident in all four orders, with the bishop providng the center of unity. His authority is not over the Church, but within the Church. He is an con of Jesus Christ, "the Shepherd and Overseer [lit., *bishop*] of your souls" (1Pt 2:25). Church leadership does not consist of one or more of the orders functioning without the others. Rather the Church, with Christ as Head, is conducted like a symphony orchesra, a family, the body of Christ, where all the members in their given offices work ogether as the dwelling place of the Holy Trinity.


Jesus Christ
When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. St. Matthew 16: 13-19
Apostolic Succession Lines
Antiochian-Jacobite & Jewish-Celtic
Apostolic Fathers of the Church
Peter
James
Andrew
Bartholomew
Matthew
Thomas
James(The Less)
Simon
John
Philip
Judas Thadeus
Matthias
Malankara Orthodox Church
Independent Catholic Church

The Holy Communion of Churches

Instrument of Consecration

To All the faithful in Christ:
† Peace and Apostolic Benediction. †

We do certify, that after the example of the Holy Apostles and in accordance with the universal practice of the One Holy Christian and Apostolic Church, we have rightly and duly consecrated

DEACON CHARLES NORRIS, JR

into the **Holy Order of the Deacon** for the Archdiocese of the West South Central States. We have so empowered him by the virtue of our own consecration as **Deacon** in ***Apostolic Succession*** by the imposition of our hands upon her during Holy Eucharist, Eastern Rite, in accordance to the traditional practice of the One Holy Catholic and Apostolic Church in the Grace Church Of All Nations, Boston, MA, United States of the America.

In testimony thereof we have affixed our Hand and Seal this twenty-ninth day of June in the Year of Our Lord Two thousand and twelve.

All Glory Honor and Praise be to God unto the ages of ages. Amen.

++*Timothy Paul, Ph.D., STD*
Patriarch
Holy Communion of Churches

The Holy Communion of Churches

Instrument of Consecration

To All the faithful in Christ:
† Peace and Apostolic Benediction. †

We do certify, that after the example of the Holy Apostles and in accordance with the universal practice of the One Holy Christian and Apostolic Church, we have rightly and duly consecrated

PRESBYTER CHARLES NORRIS, JR

into the **Holy Order of Priest** in the Archdiocese of the West South Central States. We have so empowered him by the virtue of our own consecration as **Presbyter** in ***Apostolic Succession*** by the imposition of our hands upon him during Holy Eucharist, Eastern Rite, in accordance to the traditional practice of the One Holy Catholic and Apostolic Church in the Grace Church Of All Nations, Boston, MA, United States of the America.

In testimony thereof we have affixed our Hand and Seal this twenty-ninth day of June in the Year of Our Lord Two thousand and twelve.

All Glory Honor and Praise be to God unto the ages of ages. Amen.

++

++R.

++*Timothy Paul, Ph.D., STD*
Patriarch
Holy Communion of Churches

Holy Communion of Churches

Instrument of Consecration

To All the faithful in Christ:
† Peace and Apostolic Benediction. †

We do certify, that after the example of the Holy Apostles and in accordance to the Holy Scriptures and Canons, we have rightly and duly consecrated

Charles Timothy Norris

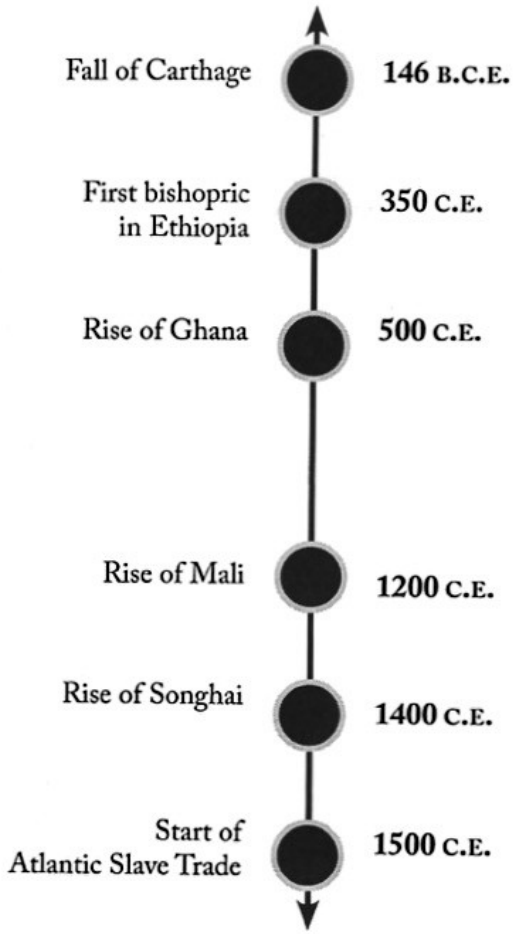
into the Holy Order of the **Bishop** of the 1st Episcopal Diocese for the 5th Province of the HCOC. We have so empowered him by the virtue of our own consecration in ***Apostolic Succession*** by the imposition of our hands upon him during Holy Eucharist, Eastern Rite, in accordance to the traditional practice of the One Holy Catholic and Apostolic Church
at the
River Cathedral of Charlotte

In testimony thereof we have affixed our Hand and Seal this twenty-eighth day of June in the Year of Our Lord Two thousand and thirteen in Charlotte, NC, United States of the America.

All Glory Honor and Praise be to God unto the ages of ages. Amen.

His Holiness, TIMOTHY PAUL, Ph.D., S.T.D.
Patriarch
Holy Communion of Churches

Figure 1: Timeline 146 B.C.E –1500 C.E.



APPENDIX H: The History of the Negro Church, Dr. Carter G Woodson/Lecture Notes
CHAPTER 1: The Early Missionaries and the Negro

WHAT IS THE HISTORY OF THE NEGRO (BLACK, AFRICAN AMERICAN, COLORED) CHURCH?

From the seventh century (600 BCE), the main body of Christianity, for the first time, became predominantly European and White! For the next 1,000 years, Christianity flourished almost exclusively on the European continent. This led to the misconception that has persisted even today that Christianity is basically a "white man's religion." People began to identify Christianity with Europe scholars after the 1500s as they sought to rationalize Europe's manifest destiny to "dominate" the rest of the world. Thus, Africans, the historical parents of Christianity, now became children. Western Christianity (directly referencing only Western Europe) had gained the world but, in many ways, lost its soul. The African roots were forgotten or purposely erased along with the memory of a once much more inclusive church. Without the African presence, Western Christianity adopted a decidedly more materialistic gospel. The church became more intertwined in European politics. In the 1500s, for the first time, European began to depict Christ in their own physical image as the Black Madonna, still venerated (reverenced/respected) even today throughout Europe, miraculously gave birth to a blond-haired, blue-eyed Jesus.[80]

[80] L.H. Whelchel, Jr. *The History and Heritage of African-American Churches, A Way Out of No Way* (St Paul, MN: Paragon House, 2011), 50,51

One of the causes of the supposed discovery of America was the translation into action of the desire of European zealots (Fanatics) to extend the Catholic(universal) religion into other parts. We are told Columbus was decidedly missionary in his efforts and felt that he could not make a more significant contribution to the church than to open new fields for Christian endeavor.

WHAT DID WE LEARN ABOUT CHRISTOPHER COLUMBUS, AND WHAT ARE THEY STILL TEACHING ABOUT CHRISTOPHER COLUMBUS?

The Spanish and French missionaries first proselyted (recruited) Indians. There was not any thought of the Negro. It may seem a little strange just now to think of persons having to be converted to faith in the possibility of the salvation of the Negro. Still, among the colonists, thousands had never considered the Negro as belonging to the pale (white) of Christianity. Negros were generally designated as infidels (one who acknowledges no religious belief).

Ironically, the Europeans used the rationale for converting Africans to Christianity to defend the European Slave Trade. All major European powers from the sixteenth through the eighteenth centuries were involved in the slave trade, which they defended because Africans must be converted from paganism and barbarism to become European-style Christians and enlightened by European civilization.

When, however, that portion of this Latin element primarily interested in the exploitation of the Western Hemisphere failed to find in the Indians the substantial labor supply necessary to their enterprise, the missionaries came face to face with the question as to whether this new sort of heathen(uncivilized) should receive the same consideration as that given the Indians. Because of the unwritten law that a Christian could not be held an enslaved person, the exploiting class opposed any such proselyting: should the enslaved people be liberated upon being converted, their development plans would fail for lack of a labor supply subject to their orders as enslaved people.

As the English were primarily interested in founding new homes in America, they thought of the Negros not as objects of Christian philanthropy (Goodwill to fellow members of humans) but rather as tools with which they might reach that end. It is not surprising then that with the introduction of slavery as an economic factor in the development of the English colonies, little care was taken of their spiritual needs, especially when confronted with the unwritten law that a Christian could not be held a slave. With the influence of colonial missionaries, the English planters permitted some religious instruction of the bondman (enslaved people) after providing by royal decree and special status in the colonies that conversion to Christianity would not affect the liberation of the enslaved people. Feeling, however, that the nearer the negros were kept to the state of

brutes, the more valuable they would be as laborers, the masters generally neglected them.

The exceptions to this rule were the efforts of various clergymen in cooperation with the “Society for the Propagation (increase in numbers) of the Gospel in Foreign Parts.” This organization was established in London in 1701 to do missionary work among the heathens, especially the Indians and Negros. Its function was to prepare the objects of its philanthropy for a proper understanding of the church doctrine and man's relation to God. This body operated through the branches of the established church, the ministrations of which were first limited to a few places in Virginia, New York, Maryland, and the cities of Boston and Philadelphia. From the beginning, this society felt that converting the negros was as necessary as bringing the whites or Indians into the church and such distinguished churchmen as Bishops Lowth, Fleetwood, Williams Sanderson, Butler, and Wilson, persistently urged this duty upon their subordinates. The first successful worker in this field was the Rev. Samuel Thomas of Goose Creek Parish in the colony of South Carolina. The record shows he was thus engaged as early as 1695 and that ten years later, he reported 20 black communicants who, with several others, well understood the English language. By 1705 he had brought under his instruction as many as 1,000 enslaved people, many of whom said they could read the Bible distinctly, and many were engaged in learning the scriptures. However, when these Negros approached the communion table, some white persons seriously

objected, inquiring whether enslaved people might go to heaven anyway. But having the cooperation of several liberal slaveholders in that section and working in collaboration with Mr. Haig, Mrs. Edwards, and the Rev. E. Taylor, who baptized several of them, the missionaries in that colony prepared the way for the Christianization of the enslaved Negroes.

A new stage in the progress of this movement was reached in 1743 when there was established at Charleston, South Carolina, a particular school to train Negros for participation in missionary work. This school was opened by Commissary Garden and placed in charge of Harry and Andrew, two young men of color, who had been thoroughly instructed in the rudiments of education and the church's doctrine. It served as the training school for missionary workers and directed its attention to the unique needs of year-to-year youths to undertake this work in various parts of the colony of South Carolina.[81]

European Americans regarded African beliefs and practices, such as ancestor veneration, holy dancing and shouting, deity possessions, and drumming, as expressions of paganism and barbarity. The slaveholders claimed that such behavior was offensive to their more refined and civilized sensibilities. Of course, they also realized that such practices were vestiges (traces) of African identity that must be destroyed to exercise complete control over their slaves. Nevertheless, African Americans clung tenaciously

[81] Carter G Woodson, *The History of the Negro Church* (USA: 12 Media Service 2018), 1,2,3

(persistently) to many of their native beliefs and practices, often expressing them in secret as they adapted and integrated these customs into the versions of Christianity now being imposed upon them. During the early colonial period, few Africans were attracted to American Christianity. The first generation of Africans did not embrace American Christianity. However, later generations, particularly those African born in America, began to accept Christianity as they saw some educational, social, and economic benefits in converting. Also, they soon learned how to alter the version with their reality. In time, the vitality, imagination, and creativity that Africans brought to the practice of Christianity produced a unique religiosity that helped to shape American Christianity. God harvested the African south as the African Americans brought forth a new and more profound spirituality and insight that began to have pervasive (spreading through), though a first subtle influence on the course of American Christianity.

It was not until the Great Awakening (1730-1780) that a significant number of African Americans accepted Protestant Christianity. It may be ironic that the African- inspired pietism (devotional experience) and holiness that the European Americans had suppressed and attempted to destroy for more than a century sparked a transcontinental spiritual revival in Europe and America. Before the Great Awakening, African Americans practiced a clandestine (secretive) holiness while at the same time worshipping publicly in white churches under the supervision of

slaveholders. The religious services and teachings were conducted by white preachers who emphasized a heavenly reward for good, enslaved people who were obedient to their enslavers. More important to the blacks, however, was the "Invisible Institution," in which practices of holy dancing, shouting, spirit possession, spirited testimonies, and exhortations were practiced in secret bush harbors away from the prying eyes of the overseers. Despite threats and punishments, African Americans persisted in holding secret praise services, usually at night amid thickets and bushes or down by the riverside, "where you couldn't hear nobody pray." African Americans became excited about American Christianity in large numbers during the Great Awakening, a period that the eminent historian Carter George Woodson labeled the "Dawn of a New Day."[82]

APPENDIX I: The Miseducation of the Negro, Dr. Carter G Woodson/Lecture Notes
CHAPTER 1: The Seat of Trouble

Introduction

The Thesis of this book written by Woodson is that African Americans of the 1930s, when the book was first published, were being culturally conditioned, rather than taught, in American schools. "***WHEN YOU CONTROL A MAN'S/WOMAN'S THINKING, YOU DO NOT HAVE TO WORRY ABOUT HIS ACTIONS."***

[82] L.H. Whelchel, Jr. *The History and Heritage of African American Churches, A Way Out of No Way* (St Paul, MN: Paragon House, 2011), 82,83

What Carter G Woodson researched and discovered; is this still being practiced today in 2022?

The most imperative and crucial element in Dr. Woodson's concept of miseducation hinged on the education system's failure to present authentic Black History in schools and the bitter knowledge that there was a scarcity of literature available for such a purpose because most history books gave little or no space to the black man's presence in America. Some of them contained casual references to Negros, but these generally depicted them in mental, subordinate roles, more or less sub-human. Such books stressed their good fortune at having been exposed, through slavery, to the higher (white man's) civilization. There were included derogatory statements relating to the primitive heathenish quality of the African background but nothing denoting skills, abilities, contributions, or potential in the image of the Blacks, in Africa or America. Woodson considered this state of affairs deplorable, an American tragedy, dooming the Negro to a brainwashing acceptance of the inferior role assigned to him by the dominant race and absorbed by him through his schooling. The neglect of Afro-American History and distortion of the facts concerning Negros in most history books deprived the black child and his whole race of heritage and relegated him to nothingness and nobodyness. This is Woodson's conviction as he lived by it.[83]

[83] Carter G Woodson, *The Miseducation of the Negro* (Las Vegas, Nevada: admin@iappublishing.com,2010), 5.6

Suppose this practice is still being initiated today. In that case, it is evident that miseducation still exists and that steps should be taken to alleviate, correct this education system, or create an educational system that will address the needs of the African American community.

Miseducation criticizes the system and explains the vicious circle that results from miseducated individuals graduating, then proceeding to teach and miseducate others.[84]

Let us look at "The Seat of the Trouble" in the 1930s when this edition was first written and how miseducation was planted within our black community through the educational system.

The educated Negros have an attitude of contempt toward their own people because in their own and their mixed schools Negros are taught to admire the Hebrews, the Greeks, and the Latin and despise the Africans. Of the hundreds of Negro high schools recently examined by an expert in the United States Bureau of Education, only eighteen offer a course taking up the history of the Negro. In most Negro colleges and universities where the Negro is thought of, the race is studied only as a problem or dismissed with little consequence.

At a Negro Summer school two years ago, a white instructor gave a course on the Negro, using for his text a work in which teachers are superior to the blacks. When one of the students asked why he used such a textbook, the instructor replied that he wanted them (blacks) to get that

[84] Ibid, 6

point of view. Even schools for Negros, then, are places where they must be convinced of their inferiority. The thought of the inferiority of the Negro is drilled into him in almost every class he enters and in nearly every book he studies. If he happens to leave the school after he masters the fundamentals, before he finishes high school or reaches college, he will naturally escape some of this bias. He may recover in time to be of service to his people.

To be more explicit, here is the seat of trouble. Our most widely known scholars have been trained in universities outside the South. Northern and Western institutions, however, have had no time to deal with matters which concern the Negro especially. They must direct their attention to the problems of the majority of their constituents, and too often, they have stimulated their prejudices by referring to the Negro as unworthy of consideration. Most of what these universities have offered as language, mathematics, and science, may have served a good purpose. Still, much of what they have taught as economics, history, literature, religion, and philosophy, is propaganda and cast that involvement as a waste of time and misdirected the Negros thus trained.

In schools of theology, Negros are taught the Bible interpretation worked out by those who have justified segregation and winked at the economic debasement of the Negro, sometimes almost to the point of starvation. Deriving their sense of right from this teaching, graduates of such schools can have no message to grip the people they have been ill-

trained to serve. Most miseducated ministers preach to benches while illiterate Negro preachers do their best to supply the masses' spiritual needs.

When a Negro has finished his education in our schools, he has been equipped to begin the life of an Americanized or Europeanized white man. Still, before he steps from the threshold of his alma mater, his teachers tell him that he must go back to his people from whom he has been estranged by a vision of ideals that he will realize in his disillusionment that he cannot attain. He goes forth to play his part in life, but he must be both social and biosocial at the same time. While he is part of the body politic, he is also a member of a particular race to which he must restrict himself in all social matters. While serving his country, he must operate in a specific group. While being a good American, he must, above all things, be a “good Negro”; and perform this definite function, he must learn to stay in a “Negro Place.”

The “highly educated” contend that when the Negro emphasizes these things, he invites racial discrimination by recognizing differences between the races. The thought that the Negro is one thing and the white man another is the stock-in-trade argument of the white man to justify segregation. Why, then, should the Negro blame the white man for doing what he does to himself? These educated Negros, however, fail to see that it is not the Negro who takes this position. The white man forces him to it, and to extricate (remove) himself from that place, the Negro leader must deal

with the situation to develop the power they can elevate themselves in the segregated group.

Moreover, the differences between races are no evidence of superiority or inferiority. This indicates that each race has certain gifts that others do not possess. It is by the development of these gifts that every race must justify its right to exist.[85]

"In education and information, so many people have got us (African American people) wrong, especially western sociologists, psychiatrists, and educators. Because our education is different, westerners think we are disturbed for other reasons. Therefore, we must develop a teacher core or an educational core. We, the people in the United States, have been miseducated and misnamed, and consequently, we suffer the dilemma of assuming that the method of our former enslaver can liberate us. Either we free ourselves, or we are not liberated at all. Liberation is something that you take with your own hands. If someone else hands it to you, someone can take it back. We're educated away from our traditions. When you are integrated into someone else's educational system, you accept their educational value. Education in the west for whites is education to hold power."[86]

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[85] Ibid, 18, 19, 20, 21

[86] John Henry Clarke, “Education the Highest form of Struggle” YouTube, Flash Video, accessed December 28, 2021).

CURRICULUM STUDY OF BIBLICAL, HISTORICAL, AND CULTURAL AFRICAN CHRISTIAN EDUCATION

Course Objective Assessment Questions

Book I: How Africa Shaped the Christian Mind: Rediscovering the African Seedbed of Western Christianity.

1. Briefly explain how Africa affected the Christian mind.

Africa affected the Christian mind because Africa is where the philosophy was first originated. The Christian mind is significantly shaped by the African imagination spawned on African soil. Based on our African Fathers, they came together and fought for our culture so that we will be connected.

2. What are some benefits of understanding how Africa affected the Christian Mind?

- Now the people know where they came from
- We have literature, philosophy, physics, and psychology
- Now we have the intelligence to look up and find facts
- We have a better understanding of the Niceen Creed. We know that Christ was not made but he was begotten.

3. If we didn't understand how Africa affected the Christian mind, what would we not know or understand about Christianity?

If we don't understand how Africa affected the Christian mind, we would be stuck in a reality with no imagination, that it's a white man's religion. We would think that all oppressors go to heaven and blacks go to hell. We've been taught by our oppressors for so lon by the doctrination that they have injected in us, we would be unable to move forward We would not know that the 1st missionary in the USA was a black man. We would not know the importance of niceen creed.

4. **Does it matter that we understand how Africa affected the Christian Mind? Why?**

Yes, it does matter that we understand how Africa affected the Christian mind. Without it we will not have a true understanding that Christianity is not a white mans religion. We have to Know where we come from, to Know who we are.

5. **Why is it essential today to understand how Africa affected the Christian mind?**

It is essential today to understand how Africa affected the Christian mind becaus we're able to reestablish our connection. It lets us see the African legacy of Christianity. It brings us back to where we originally found from.

Imani, Crystal, Dec. Brox, Sis. Kirton, Sis. Medica, Rev. Gill.

Book II: The History of The Negro Church

1. Briefly discuss the development of the History of the Negro church.

* The development of the History of the Negro church. originated in Africa.

2. What are some benefits of understanding the History of the Negro church?

* one benefit of understanding the History of the negro church is the ability to not be brainwashed and believing wrong teachings leading to Miseducation.)

*

3. If we didn't understand the history of the Negro church, what would we not know or understand about the African American/Black church?

* If we didn't understand the history of the Negro church [illegible]
- we wouldn't understand that now we have shaped the (Golden rule) moral standard of how the world is really shaped.
* we wouldn't understand that we have our own history - our own power

4. Do you think it matters that we understand the history of the Negro church? Why?

* yes, it matters that we understand the history because you can't understand where you're going. If you don't understand where you come from.
* Miseducating running down the generations

Bro. Kareem, Dr. Braxton, Sis Shemeka, Sis Susan & Iysis

5. **Why is it essential to understand the history of the Negro church today?**

It is essential to understand the history of the Negro church today so that we could really understand where we really come from and how big of an impact we can make & have made.

food 4 thought

even though white people have took our culture away. They still subconsciously adapt to our ways of living.

which relates to how when god tells us to go in one direction, we may try to choose and go in another direction but no matter what direction we take we still get led back to that one direction, God tried to steer us in.

Group 3 - Pastor Wright, Sergio Malave, Sis Tracye Hawthorn, Felicity Davis, Rev. Fontnell, CJ George

Book III: The Miseducation of the Negro

1. Briefly explain how the Negro has been miseducated.

- pg 2 - Miseducation criticizes the system and explains the vicious circle that results from miseducated individuals graduating, then proceeding to teach and miseducate others.
- Misusage of the Bible, textbooks, and our own people
-

2. What are some benefits of understanding how the Negro has been miseducated?

- We are enlightened
- We know who we are and where we come from
- Free to share this information and learn
- It allows us to stand out from the rest - it gives us identity (Westerners think we are disturbed for other reasons).

p. 4

3. If we didn't understand the effects of the Negro being miseducated, what would we know or understand about the Negros place in this society?

- There wouldn't be any need for change

p1.

- Dooming the Negro to a brainwashing acceptance of the inferior role assigned to him by the dominant race and absorbed by him through his schooling.

4. Do you think it matters that we understand how the Negro has been miseducated? Why?

p. 1

Yes - evidence of Education system's failure to present authentic Black History in schools and the bitter knowledge that is scarcity of literature available to the black mans presence in America

NO - In some cases exposure brings conflict

5. Why is it essential for us today to understand the miseducation of the Negro?

- So that we can break the cycle of the miseducation
- Proud of our history
- Because once we understand we either free Ourselves, or we are not liberated at all.

p. 4

p. 21.

- Moreover, the differences between races are no evidence of superiority or inferiority. This indicates that we have gifts that others do not possess & we must embrace that.

CURRICULUM STUDY OF BIBLICAL, HISTORICAL, AND CULTURAL AFRICAN CHRISTIAN EDUCATION

PROJECT EVALUATION QUESTIONNAIRE

DATE:

Please provide honest feedback to help evaluate this project.

RATING SYSTEM: 1-STRONGLY DISAGREE, 2-DISAGREE, 3-NEUTRAL, 4-AGREE, 5-STRONGLY AGREE

QUESTIONS

1.	The professor starts with the student's prior knowledge.	_1	_2	_3	_4	✓5
2.	New knowledge is presented clearly and impressively.	_1	_2	_3	_4	✓5
3.	New knowledge is interrelated with the other bodies of knowledge already present in mind.	_1	_2	_3	✓4	_5
4.	The learner is led to form accurate concepts and correct definitions.	_1	_2	_3	✓4	_5
5.	The newly acquired knowledge is understood and can be applied.	_1	_2	_3	_4	✓5
6.	Students understand how Africa shaped the Christian mind.	_1	_2	_3	_4	✓5
7.	Students understand the origin of the African American Church and its struggles in its inception.	_1	_2	_3	_4	✓5
8.	Students understand how the miseducation of African Americans plays out in our community	_1	_2	_3	_4	✓5

9. What aspect of this presentation was unclear? Why?

The presentation was clear, however more time is needed. 4 wks isn't enough time for me to fully grasp hold of the information.

10. What was the most satisfying part of the presentation? Why?

Obtaining the understanding of the African American church and its struggle in its inception. And learning how our origin was stolen and reshaped for white America where black folks isn't acknowledged.

11. What recommendations would you make?

The length of the training must be longer.

12. Additional Comments:

Excellent training, Excellent presenter and the opportunity to ask question made me feel comfortable.

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RATING SYSTEM: 1-STRONGLY DISAGREE, 2-DISAGREE, 3-NEUTRAL, 4-AGREE, 5-STRONGLY AGREE

QUESTIONS

1. The professor starts with the student's prior knowledge. __1 __2 __3 __4 __5
2. New knowledge is presented clearly and impressively. __1 __2 __3 __4 ✓5
3. New knowledge is interrelated with the other bodies of knowledge already present in mind. __1 __2 __3 __4 ✓5
4. The learner is led to form accurate concepts and correct definitions. __1 __2 __3 __4 ✓5
5. The newly acquired knowledge is understood and can be applied. __1 __2 __3 __4 ✓5
6. Students understand how Africa shaped the Christian mind. __1 __2 __3 __4 ✓5
7. Students understand the origin of the African American Church and its struggles in its inception. __1 __2 __3 __4 ✓5
8. Students understand how the miseducation of African Americans plays out in our community __1 __2 __3 __4 ✓5
9. What aspect of this presentation was unclear? Why?
   Clear in One Sense, unclear in another
   The unwritten Law that a Christian could not be held a slave
10. What was the most satisfying part of the presentation? Why?
    It gave me a better understanding of certain things that I have Questioned for a period of time
11. What recommendations would you make?
    To learn more on a Friday.
12. Additional Comments:

CURRICULUM STUDY OF BIBLICAL, HISTORICAL, AND CULTURAL AFRICAN CHRISTIAN EDUCATION

PROJECT EVALUATION QUESTIONNAIRE

DATE: 12/2/2022

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RATING SYSTEM: 1-STRONGLY DISAGREE, 2-DISAGREE, 3-NEUTRAL, 4-AGREE, 5-STRONGLY AGREE

QUESTIONS

1.	The professor starts with the student's prior knowledge.	__1	__2	__3	__4	✓5
2.	New knowledge is presented clearly and impressively.	__1	__2	__3	__4	✓5
3.	New knowledge is interrelated with the other bodies of knowledge already present in mind.	__1	__2	__3	__4	✓5
4.	The learner is led to form accurate concepts and correct definitions.	__1	__2	__3	__4	✓5
5.	The newly acquired knowledge is understood and can be applied.	__1	__2	__3	__4	✓5
6.	Students understand how Africa shaped the Christian mind.	__1	__2	__3	__4	✓5
7.	Students understand the origin of the African American Church and its struggles in its inception.	__1	__2	__3	__4	✓5
8.	Students understand how the miseducation of African Americans plays out in our community	__1	__2	__3	__4	✓5

9. What aspect of this presentation was unclear? Why?

All aspects of the presentation were clear - all questions were addressed during the class.

10. What was the most satisfying part of the presentation? Why?

Acquiring knowledge via additional resources for further study was useful and applicable.

11. What recommendations would you make?

This class would benefit from a slide show presentation.

12. Additional Comments:

Looking forward to future classes.

CURRICULUM STUDY OF BIBLICAL, HISTORICAL, AND CULTURAL AFRICAN CHRISTIAN EDUCATION

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RATING SYSTEM: 1-STRONGLY DISAGREE, 2-DISAGREE, 3-NEUTRAL, 4-AGREE, 5-STRONGLY AGREE

QUESTIONS

1. The professor starts with the student's prior knowledge. __1 __2 __3 __4 (5)
2. New knowledge is presented clearly and impressively. __1 __2 __3 __4 (5)
3. New knowledge is interrelated with the other bodies of knowledge already present in mind. __1 __2 __3 __4 (5)
4. The learner is led to form accurate concepts and correct definitions. __1 __2 __3 __4 (5)
5. The newly acquired knowledge is understood and can be applied. __1 __2 __3 __4 __5
6. Students understand how Africa shaped the Christian mind. __1 __2 __3 __4 (5)
7. Students understand the origin of the African American Church and its struggles in its inception. __1 __2 __3 __4 (5)
8. Students understand how the miseducation of African Americans plays out in our community __1 __2 __3 __4 (5)
9. What aspect of this presentation was unclear? Why? none

10. What was the most satisfying part of the presentation? Why? Knowledge
2) Well inform of the history of black people
11. What recommendations would you make? another session of Black History
12. Additional Comments:

CURRICULUM STUDY OF BIBLICAL, HISTORICAL, AND CULTURAL AFRICAN CHRISTIAN EDUCATION

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RATING SYSTEM: 1-STRONGLY DISAGREE, 2-DISAGREE, 3-NEUTRAL, 4-AGREE, 5-STRONGLY AGREE

QUESTIONS

1.	The professor starts with the student's prior knowledge.	__1	__2	__3	__4	X5
2.	New knowledge is presented clearly and impressively.	__1	__2	__3	__4	X5
3.	New knowledge is interrelated with the other bodies of knowledge already present in mind.	__1	__2	__3	__4	X5
4.	The learner is led to form accurate concepts and correct definitions.	__1	__2	__3	__4	X5
5.	The newly acquired knowledge is understood and can be applied.	__1	__2	__3	__4	X5
6.	Students understand how Africa shaped the Christian mind.	__1	__2	__3	__4	X5
7.	Students understand the origin of the African American Church and its struggles in its inception.	__1	__2	__3	__4	X5
8.	Students understand how the miseducation of African Americans plays out in our community	__1	__2	__3	__4	X5

9. What aspect of this presentation was unclear? Why?

Just an abundance of new information.
not unclear, just a lot of challenging information.

10. What was the most satisfying part of the presentation? Why?

Group feedback, eye opening presentation of information.
Challenging our current outlook about ourself and our church history.

11. What recommendations would you make?

Additional Classes

12. Additional Comments:

Eye opening Course

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QUESTIONS

1.	The professor starts with the student's prior knowledge.	__1	__2	__3	__4	✓5
2.	New knowledge is presented clearly and impressively.	__1	__2	__3	__4	✓5
3.	New knowledge is interrelated with the other bodies of knowledge already present in mind.	__1	__2	__3	__4	✓5
4.	The learner is led to form accurate concepts and correct definitions.	__1	__2	__3	__4	✓5
5.	The newly acquired knowledge is understood and can be applied.	__1	__2	__3	__4	✓5
6.	Students understand how Africa shaped the Christian mind.	__1	__2	__3	__4	✓5
7.	Students understand the origin of the African American Church and its struggles in its inception.	__1	__2	__3	__4	✓5
8.	Students understand how the miseducation of African Americans plays out in our community	__1	__2	__3	__4	✓5

9. What aspect of this presentation was unclear? Why?
All was Clear.

10. What was the most satisfying part of the presentation? Why?
All was satisfying, I was introduce to new understanding

11. What recommendations would you make?
To continue the work of this study

12. Additional Comments:
I enjoyed what I learned

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QUESTIONS

1.	The professor starts with the student's prior knowledge.	_1	_2	_3	_4	(5)
2.	New knowledge is presented clearly and impressively.	_1	_2	_3	_4	(5)
3.	New knowledge is interrelated with the other bodies of knowledge already present in mind.	_1	_2	_3	_4	(5)
4.	The learner is led to form accurate concepts and correct definitions.	_1	_2	_3	_4	(5)
5.	The newly acquired knowledge is understood and can be applied.	_1	_2	_3	_4	(5)
6.	Students understand how Africa shaped the Christian mind.	_1	_2	_3	_4	(5)
7.	Students understand the origin of the African American Church and its struggles in its inception.	_1	_2	_3	_4	(5)
8.	Students understand how the miseducation of African Americans plays out in our community	_1	_2	_3	_4	(5)

9. What aspect of this presentation was unclear? Why?
None

10. What was the most satisfying part of the presentation? Why?
Learning all about the history.

11. What recommendations would you make?
that to study more about this history

12. Additional Comments:

CURRICULUM STUDY OF BIBLICAL, HISTORICAL, AND CULTURAL AFRICAN CHRISTIAN EDUCATION

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RATING SYSTEM: 1-STRONGLY DISAGREE, 2-DISAGREE, 3-NEUTRAL, 4-AGREE, 5-STRONGLY AGREE

QUESTIONS

1. The professor starts with the student's prior knowledge. __1 __2 __3 __4 ✓5
2. New knowledge is presented clearly and impressively. __1 __2 __3 __4 ✓5
3. New knowledge is interrelated with the other bodies of knowledge already present in mind. __1 __2 __3 ✓4 __5
4. The learner is led to form accurate concepts and correct definitions. __1 __2 __3 __4 ✓5
5. The newly acquired knowledge is understood and can be applied. __1 __2 __3 __4 ✓5
6. Students understand how Africa shaped the Christian mind. __1 __2 __3 __4 ✓5
7. Students understand the origin of the African American Church and its struggles in its inception. __1 __2 __3 __4 ✓5
8. Students understand how the miseducation of African Americans plays out in our community __1 __2 __3 __4 ✓5
9. What aspect of this presentation was unclear? Why?
   Everything was crystal clear
10. What was the most satisfying part of the presentation? Why?
    The breakout sessions, where the groups were ab
    to answer questions and were able to show understa
11. What recommendations would you make? Of the course
    No recommendations
12. Additional Comments:

CURRICULUM STUDY OF BIBLICAL, HISTORICAL, AND CULTURAL AFRICAN CHRISTIAN EDUCATION

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QUESTIONS

1.	The professor starts with the student's prior knowledge.	__1	__2	__3	__4	✓5
2.	New knowledge is presented clearly and impressively.	__1	__2	__3	__4	✓5
3.	New knowledge is interrelated with the other bodies of knowledge already present in mind.	__1	__2	__3	✓4	__5
4.	The learner is led to form accurate concepts and correct definitions.	__1	__2	__3	✓4	__5
5.	The newly acquired knowledge is understood and can be applied.	__1	__2	__3	__4	✓5
6.	Students understand how Africa shaped the Christian mind.	__1	__2	__3	__4	✓5
7.	Students understand the origin of the African American Church and its struggles in its inception.	__1	__2	__3	__4	✓5
8.	Students understand how the miseducation of African Americans plays out in our community	__1	__2	__3	✓4	__5

9. What aspect of this presentation was unclear? Why?

10. What was the most satisfying part of the presentation? Why?

11. What recommendations would you make?

12. Additional Comments:

Enjoyed the breakout groups and being able to share with others what was learned.
Thank you Bishop Norris for blessing us with the gift that God has bestowed upon you.

CURRICULUM STUDY OF BIBLICAL, HISTORICAL, AND CULTURAL AFRICAN CHRISTIAN EDUCATION

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RATING SYSTEM: 1-STRONGLY DISAGREE, 2-DISAGREE, 3-NEUTRAL, 4-AGREE, 5-STRONGLY AGREE

QUESTIONS

1.	The professor starts with the student's prior knowledge.	__1	__2	__3	__4	✓5
2.	New knowledge is presented clearly and impressively.	__1	__2	__3	__4	✓5
3.	New knowledge is interrelated with the other bodies of knowledge already present in mind.	__1	__2	__3	__4	✓5
4.	The learner is led to form accurate concepts and correct definitions.	__1	__2	__3	__4	✓5
5.	The newly acquired knowledge is understood and can be applied.	__1	__2	__3	✓4	__5
6.	Students understand how Africa shaped the Christian mind.	__1	__2	✓3	__4	__5
7.	Students understand the origin of the African American Church and its struggles in its inception.	__1	__2	__3	✓4	✓5
8.	Students understand how the miseducation of African Americans plays out in our community	__1	__2	__3	✓4	__5

9. What aspect of this presentation was unclear? Why?

10. What was the most satisfying part of the presentation? Why?

The most satisfying part of the presentation was the wrap up session at the end where we're able to test our understanding of what we learned.

11. What recommendations would you make?

Take more time to break down the history of African Christian cult more. Ask participants would they would like to learn. Dwell on it

12. Additional Comments:

CURRICULUM STUDY OF BIBLICAL, HISTORICAL, AND CULTURAL AFRICAN CHRISTIAN EDUCATION

PROJECT EVALUATION QUESTIONNAIRE

DATE: 12/02/22

Please provide honest feedback to help evaluate this project.

RATING SYSTEM: 1-STRONGLY DISAGREE, 2-DISAGREE, 3-NEUTRAL, 4-AGREE, 5-STRONGLY AGREE

QUESTIONS

1. The professor starts with the student's prior knowledge. __1 __2 __3 ✓4 __5
2. New knowledge is presented clearly and impressively. __1 __2 ✓3 __4 __5
3. New knowledge is interrelated with the other bodies of knowledge already present in mind. __1 __2 __3 ✓4 __5
4. The learner is led to form accurate concepts and correct definitions. __1 __2 __3 __4 ✓5
5. The newly acquired knowledge is understood and can be applied. __1 __2 __3 __4 ✓5
6. Students understand how Africa shaped the Christian mind. __1 __2 __3 __4 ✓5
7. Students understand the origin of the African American Church and its struggles in its inception. __1 __2 __3 __4 ✓5
8. Students understand how the miseducation of African Americans plays out in our community __1 __2 __3 ✓4 __5
9. What aspect of this presentation was unclear? Why?
   it was crystal
10. What was the most satisfying part of the presentation? Why?
    Seeing myself in the text
    ger
11. What recommendations would you make?
12. Additional Comments:

CURRICULUM STUDY OF BIBLICAL, HISTORICAL, AND CULTURAL AFRICAN CHRISTIAN EDUCATION

PROJECT EVALUATION QUESTIONNAIRE

DATE: 12/2/22

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RATING SYSTEM: 1-STRONGLY DISAGREE, 2-DISAGREE, 3-NEUTRAL, 4-AGREE, 5-STRONGLY AGREE

QUESTIONS

1.	The professor starts with the student's prior knowledge.	__1	__2	__3	__4	✓5
2.	New knowledge is presented clearly and impressively.	__1	__2	__3	__4	✓5
3.	New knowledge is interrelated with the other bodies of knowledge already present in mind.	__1	__2	__3	__4	✓5
4.	The learner is led to form accurate concepts and correct definitions.	__1	__2	__3	__4	✓5
5.	The newly acquired knowledge is understood and can be applied.	__1	__2	__3	__4	✓5
6.	Students understand how Africa shaped the Christian mind.	__1	__2	__3	__4	✓5
7.	Students understand the origin of the African American Church and its struggles in its inception.	__1	__2	__3	__4	✓5
8.	Students understand how the miseducation of African Americans plays out in our community	__1	__2	__3	__4	✓5

9. What aspect of this presentation was unclear? Why?
no unclear aspects...

10. What was the most satisfying part of the presentation? Why?
learning about the miseducation of the Negro

11. What recommendations would you make?
choosing the topic → I got to speak on
that I didn't know too much on - taught me more

12. Additional Comments:

CURRICULUM STUDY OF BIBLICAL, HISTORICAL, AND CULTURAL AFRICAN CHRISTIAN EDUCATION

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QUESTIONS

1.	The professor starts with the student's prior knowledge.	__1	__2	__3	__4	✓5
2.	New knowledge is presented clearly and impressively.	__1	__2	__3	__4	✓5
3.	New knowledge is interrelated with the other bodies of knowledge already present in mind.	__1	__2	__3	__4	✓5
4.	The learner is led to form accurate concepts and correct definitions.	__1	__2	__3	__4	✓5
5.	The newly acquired knowledge is understood and can be applied.	__1	__2	__3	__4	✓5
6.	Students understand how Africa shaped the Christian mind.	__1	__2	__3	__4	✓5
7.	Students understand the origin of the African American Church and its struggles in its inception.	__1	__2	__3	✓4	__5
8.	Students understand how the miseducation of African Americans plays out in our community	__1	__2	__3	✓4	__5

9. What aspect of this presentation was unclear? Why?

10. What was the most satisfying part of the presentation? Why?

- Having an opportunity to share and collaborate with others through group work & discussion
- Reading information & learning what I did not know.

11. What recommendations would you make?

- To continue the class

12. Additional Comments:

Excellent delivery, well prepared, & knowledgable of content taught. Enjoy how professor/instructor engaged the audience.

CURRICULUM STUDY OF BIBLICAL, HISTORICAL, AND CULTURAL AFRICAN CHRISTIAN EDUCATION

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RATING SYSTEM: 1-STRONGLY DISAGREE, 2-DISAGREE, 3-NEUTRAL, 4-AGREE, 5-STRONGLY AGREE

QUESTIONS

1.	The professor starts with the student's prior knowledge.	__1	__2	__3	__4	✓5
2.	New knowledge is presented clearly and impressively.	__1	__2	__3	__4	✓5
3.	New knowledge is interrelated with the other bodies of knowledge already present in mind.	__1	__2	__3	__4	✓5
4.	The learner is led to form accurate concepts and correct definitions.	__1	__2	__3	__4	✓5
5.	The newly acquired knowledge is understood and can be applied.	__1	__2	__3	__4	✓5
6.	Students understand how Africa shaped the Christian mind.	__1	__2	__3	__4	✓5
7.	Students understand the origin of the African American Church and its struggles in its inception.	__1	__2	__3	__4	✓5
8.	Students understand how the miseducation of African Americans plays out in our community	__1	__2	__3	__4	✓5

9. What aspect of this presentation was unclear? Why?

Nothing was not clear but I need more time to really understand it

10. What was the most satisfying part of the presentation? Why?

I really loved the group work and putting our minds together to answer the questions.

11. What recommendations would you make?

More time braking down the information smaller

12. Additional Comments:

You was a great teacher Keep up the Good work!!!

CURRICULUM STUDY OF BIBLICAL, HISTORICAL, AND CULTURAL AFRICAN CHRISTIAN EDUCATION

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RATING SYSTEM: 1-STRONGLY DISAGREE, 2-DISAGREE, 3-NEUTRAL, 4-AGREE, 5-STRONGLY AGREE

QUESTIONS

1.	The professor starts with the student's prior knowledge.	__1	✓ 2	__3	__4	__5
2.	New knowledge is presented clearly and impressively.	__1	__2	__3	__4	✓ 5
3.	New knowledge is interrelated with the other bodies of knowledge already present in mind.	__1	__2	__3	✓ 4	__5
4.	The learner is led to form accurate concepts and correct definitions.	__1	__2	__3	__4	✓ 5
5.	The newly acquired knowledge is understood and can be applied.	__1	__2	__3	__4	✓ 5
6.	Students understand how Africa shaped the Christian mind.	__1	__2	__3	__4	✓ 5
7.	Students understand the origin of the African American Church and its struggles in its inception.	__1	__2	__3	__4	✓ 5
8.	Students understand how the miseducation of African Americans plays out in our community	__1	__2	__3	__4	✓ 5

9. What aspect of this presentation was unclear? Why?

I understood everything that was being taught.

10. What was the most satisfying part of the presentation? Why?

The most satisfying part was to know how such an important part of history we played in.

11. What recommendations would you make?

That this be taught all over so others know the power we have.

12. Additional Comments:

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RATING SYSTEM: 1-STRONGLY DISAGREE, 2-DISAGREE, 3-NEUTRAL, 4-AGREE, 5-STRONGLY AGREE

QUESTIONS

1. The professor starts with the student's prior knowledge. __1 __2 __3 __4 (5)
2. New knowledge is presented clearly and impressively. __1 __2 __3 __4 (5)
3. New knowledge is interrelated with the other bodies of knowledge already present in mind. __1 __2 __3 __4 (5)
4. The learner is led to form accurate concepts and correct definitions. __1 __2 __3 __4 (5)
5. The newly acquired knowledge is understood and can be applied. __1 __2 __3 __4 (5)
6. Students understand how Africa shaped the Christian mind. __1 __2 __3 __4 (5)
7. Students understand the origin of the African American Church and its struggles in its inception. __1 __2 __3 __4 (5)
8. Students understand how the miseducation of African Americans plays out in our community __1 __2 __3 __4 (5)
9. What aspect of this presentation was unclear? Why?

   NA

10. What was the most satisfying part of the presentation? Why?

    I think the Slavery Part Stuck out to me because I was [illegible] enlightened.

11. What recommendations would you make?

    I Dont have any.

12. Additional Comments: —NA

CURRICULUM STUDY OF BIBLICAL, HISTORICAL, AND CULTURAL AFRICAN CHRISTIAN EDUCATION

PROJECT EVALUATION QUESTIONNAIRE

DATE:

Please provide honest feedback to help evaluate this project.

RATING SYSTEM: 1-STRONGLY DISAGREE, 2-DISAGREE, 3-NEUTRAL, 4-AGREE, 5-STRONGLY AGREE

QUESTIONS

1. The professor starts with the student's prior knowledge. __1 __2 __3 __4 __5
2. New knowledge is presented clearly and impressively. __1 __2 __3 __4 __5
3. New knowledge is interrelated with the other bodies of knowledge already present in mind. __1 __2 __3 __4 __5
4. The learner is led to form accurate concepts and correct definitions. __1 __2 __3 __4 __5
5. The newly acquired knowledge is understood and can be applied. __1 __2 __3 __4 (5)
6. Students understand how Africa shaped the Christian mind. __1 __2 __3 (4) __5
7. Students understand the origin of the African American Church and its struggles in its inception. __1 __2 __3 __4 (5)
8. Students understand how the miseducation of African Americans plays out in our community __1 __2 __3 __4 (5)
9. What aspect of this presentation was unclear? Why?
   Sorry I missed the Course.
10. What was the most satisfying part of the presentation? Why?
    I learn a good but from the groups presentations
11. What recommendations would you make?
    I will recommend this class be continued
12. Additional Comments:

Hauttle

CURRICULUM STUDY OF BIBLICAL, HISTORICAL, AND CULTURAL AFRICAN CHRISTIAN EDUCATION

PROJECT EVALUATION QUESTIONNAIRE

DATE: 12-2-22

Please provide honest feedback to help evaluate this project.

RATING SYSTEM: 1-STRONGLY DISAGREE, 2-DISAGREE, 3-NEUTRAL, 4-AGREE, 5-STRONGLY AGREE

QUESTIONS

1.	The professor starts with the student's prior knowledge.	__1	__2	__3	__4	✓5
2.	New knowledge is presented clearly and impressively.	__1	__2	__3	__4	✓5
3.	New knowledge is interrelated with the other bodies of knowledge already present in mind.	__1	__2	__3	__4	✓5
4.	The learner is led to form accurate concepts and correct definitions.	__1	__2	__3	__4	✓5
5.	The newly acquired knowledge is understood and can be applied.	__1	__2	__3	__4	✓5
6.	Students understand how Africa shaped the Christian mind.	__1	__2	__3	__4	✓5
7.	Students understand the origin of the African American Church and its struggles in its inception.	__1	__2	__3	__4	✓5
8.	Students understand how the miseducation of African Americans plays out in our community	__1	__2	__3	__4	✓5

9. What aspect of this presentation was unclear? Why?
It was clear - just didn't know any of this & was a bit disheartened to know this was kept from me.

10. What was the most satisfying part of the presentation? Why?
The handouts of information used for discussion & further teaching very informative

11. What recommendations would you make?
more sessions

12. Additional Comments:
I genuinely was ~~sent~~ intrigued & enlightened with the sessions, group discussions & literature. Looking forward to learning more & applying it to my life.

APPENDIX J: CURRICULUM STUDY OF BIBLICAL, HISTORICAL, AND CULTURAL AFRICAN CHRISTIAN EDUCATION

PROJECT EVALUATION QUESTIONNAIRE FINAL TOTAL TALLY

DATE: January 2, 2023

Please provide honest feedback to help evaluate this project.

RATING SYSTEM: 1-STRONGLY DISAGREE, 2-DISAGREE, 3-NEUTRAL, 4-AGREE,
5-STRONGLY AGREE

QUESTIONS

1. The professor starts with the student's prior knowledge. __1 _ (1) _2 __3 (1) __4 (15)__5 (2) N.R.

2. New knowledge is presented clearly and impressively. __1 __2 (1) __3 __4 (15) __5 (1) N.R.

3. New knowledge is interrelated with the other bodies of knowledge already present in mind. __1 __2 __3 (5)__4 (11)__5 (1) N.R.

4. The learner is led to form accurate concepts and correct definitions. __1 __2 __3 (2) __4 (14) __5 (1) N.R.

5. The newly acquired knowledge is understood and can be applied. __1 __2 __3 (1)__4 (15) _5 (1) N.R.

6. Students understand how Africa shaped the Christian mind. __1 __2 (1)__3 (1) __4 (15) __5

7. Students understand the origin of the African American Church and its struggles in its inception. __1 __2 __3 (2)__4 (15) __5

8. Students understand how the miseducation of African Americans plays out in our community __1 __2 __3 (4)__4 (13) __5

Scale: N.R.=NO RESPONSE

This evaluation supports how the students felt about the presentation of the material in the class. There was a total of 18 students that completed the evaluation form. The numbers in the parentheses represent the rating the students chose from the rating system.

For each question asked, these are the percentages of the responses:

Strongly Agree (11-15) = 85%
Agree (1-5) = 30%
Neutral (1-2) = 12%
Disagree (1) = 6%
N.R. (6) = 35%

The following are some of the comments made on the evaluation form:

1. Just an abundance of new information. Not unclear, just a lot of challenging information. Group feedback, eye-opening presentation of information, and challenging our outlook about ourselves and our church history. Eye-opening course.
2. All was clear. I was introduced to a new understanding. I recommend continuing the work of this study. I enjoyed what I learned.
3. The most satisfying presentation was the breakout sessions, where the groups could answer questions and show understanding of the course.
4. All aspects of the presentation were apparent. All questions were addressed during the class. Acquiring knowledge via additional resources for further study was valuable and applicable. The course would benefit from a slideshow presentation. I was looking forward to future classes.
5. The presentation was clear. However, more time is needed. 4 wks. isn’t enough time for me to fully grasp all the information. Excellent

training, presentation, and the opportunity to ask questions made me feel comfortable.

6. Ask the participants what they would like to learn.
7. Clear in one sense and unclear in another in that the unwritten law that a Christian could not be held an enslaved person. It gave me a better understanding of certain things I have questioned.
8. The most satisfying part of the presentation was learning about the miseducation of the Negro.
9. Excellent delivery. Well-prepared and knowledgeable of the content taught. I enjoyed how the professor/Instructor engaged the audience.

CERTIFICATE OF COURSE COMPLETION

THIS CERTIFIES THAT

STUDENTS NAME

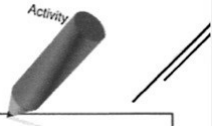
HAS COMPLETED THE REQUIRED 8-HOUR CURRICULUM COURSE OF
AFRICAN, BIBLICAL, HISTORICAL, AND CULTURAL CHRISTIAN EDUCATION WITHIN GRACE SAVING MINISTRY,
1ST EPISCOPAL DIOCESE

DECEMBER 2, 2022

+Bishop Charles L Norris Jr, MRE, D.Div.,
Prelate/Chancellor

++ Archbishop Manuel Demetrius Bellamy,
STD, CED, 1st Province, I.C.H.C.O.C.

ACTIVITY: Whom to Leave Behind?



The twelve persons listed below have been selected as passengers on a spaceship for a flight to another planet because tomorrow the planet Earth is doomed for destruction. Due to changes in space limitations, it has now been determined that only eight persons may go. Any eight qualify.

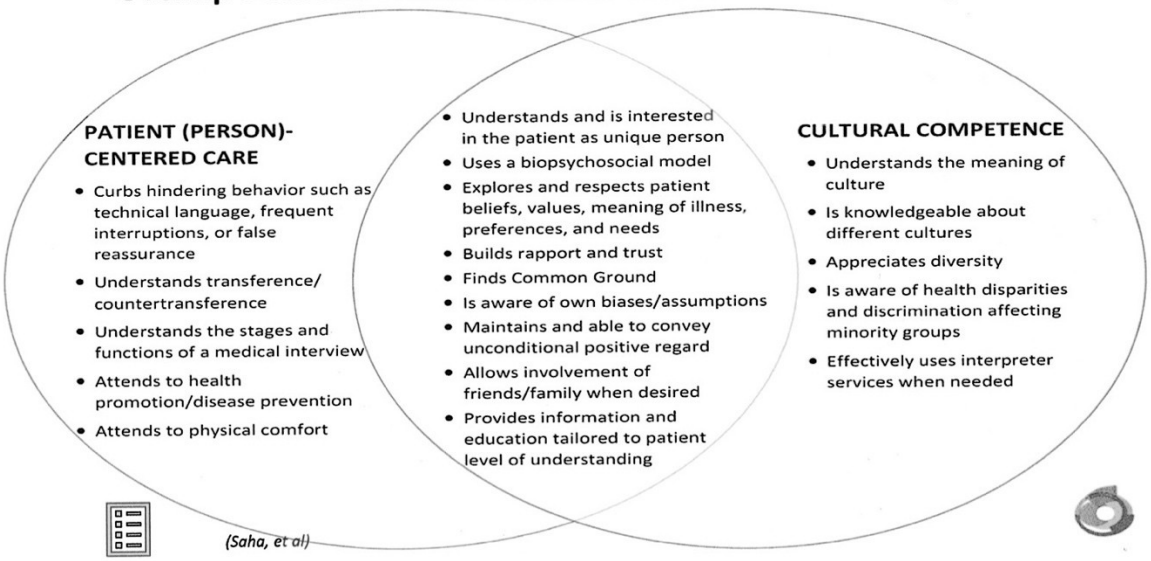
Your task is to select the Eight (8) passengers who will make the trip.

	Original Passenger List
	An Accountant with a substance abuse problem
	A militant African American medical student
	A 33-year old female Native American manager who does not speak English
	The accountant's pregnant wife
	A famous novelist with a physical disability
	A 21-year old, female, Muslim international student
	A Hispanic clergyman who is against homosexuality
	A female movie star who was recently the victim of a sexual assault
	A racist armed police officer who has been accused of using excessive force
	A gay male, professional athlete, vegetarian
	An Asian, orphaned 12-year old boy
	A 60-year old Jewish university administrator

OASAS
Improving Lives.

INTERPERSONAL LEVEL

Overlap Between Person-Centered Care and Cultural Competence



(Saha, et al)

Certified Addiction Recovery Coach (CARC)
ROLE KNOWLEDGE | SKILLS | ABILITIES

A Recovery Coach is anyone committed to promoting recovery from addiction by assisting *recoverees* to remove barriers to recovery, generating individualized recovery options, and connecting *recoverees* with recovery support services designed to build recovery capital.

Glossary

- **Recoveree:** anyone interested in, seeking or maintaining sustained recovery from a substance use/addictive disorder; may be referred to as a "client.".
- **Recovery Coach:** anyone interested in or committed to recovery coaching
- **Certified Addiction Recovery Coach:** anyone who has completed the certification process and is actively certified as a Certified Addiction Recovery Coach (CARC)
- **Recovery Partnerships:** any proactive and supportive relationship designed to promote recovery
- **Recovery Coach Supervisor:** an experienced recovery coach who is trained to provide mentorship, consultation, assistance and coaching for recovery coaches.

Domain 1: Recovery from Addiction

1. Promote recovery by utilizing compassionate, empowering, hopeful and optimistic strategies
2. Utilize strategies to build recovery capital and reduce risk associated with addiction
3. Understand and respect multiple pathways of recovery and embrace a recovery orientation
4. Recognize individualized needs and assist recoverees connect with diverse recovery modalities, recovery support and treatment services
5. Understand and recognize the full continuum of substance use disorders/addictive disorders
6. Knowledge of Recovery-Oriented Systems of Care (ROSC) and the role of a recovery coach

Domain 2: Recovery Coaching

7. Utilize stage-specific change strategies and coaching techniques that enhance motivation, establish rapport, build trust and facilitate change
8. Develop with the recoveree a comprehensive understanding of the recovery coaching relationship including the shared expectations, goals, limitations and requirements
9. Recognize a recoveree's need for individualized support options and determine their readiness for change
10. Develop recovery plans based upon the recoveree's preferences, goals and strengths and include family members and significant others involved in the recovery process
11. Navigate care systems including recovery supports, behavioral health treatment providers, medical providers, state agencies, entitlements, criminal justice, child welfare and other systems as needed
12. Develop recovery partnerships with recovery support and other service providers
13. Recognize a potential crisis situation and respond appropriately

Certified Addiction Recovery Coach (CARC)
ROLE KNOWLEDGE | SKILLS | ABILITIES

Domain 3: Recovery Education

14. Provide education to each recoveree about the process of recovery as it relates to their goals, choices, preferences and readiness for change
15. Provide information to the community about recovery from addiction to reduce stigma, end discrimination and encourage recovery partnerships
16. Provide information about the benefits of healthy behaviors by offering information and basic education to support positive change, health and wellness
17. Share positive and helpful information about recovery and encourage others to do the same
18. Maintain current knowledge of recovery support services, resources and systems of care
19. Provide information that encourages prevention of addiction and related behaviors, mental health promotion, and wellness.

Domain 4: Ethical Responsibility

20. Adhere to the NYCB Code of Ethical Conduct and Disciplinary Procedures
21. Recognize and maintain appropriate boundaries and ensure dual relationships do not negatively impact the recovery coaching relationship
22. Share information about a recoveree only when they are present for and authorize disclosure OR obtain written consent that complies with federal and state law
23. Maintain knowledge of all federal & state regulations regarding to mandatory reporting, confidentiality, record keeping and consent procedures
24. Seek ongoing regularly scheduled consultation & coaching from a recovery coach supervisor
25. Recognize the importance of self-care and personal wellness
26. When working with a recoveree avoid any activities outside the scope of the CARC role including counseling services, 12-step sponsorship or "working" the 12 steps, medical advice or "playing doctor", and spiritual advisor
27. Avoid conflicts of interests, exchange of goods and services, potential exploitation and financial arrangements not in the best interest of the recoveree

- developed by the Connecticut Certification Board, June 14, 2012

Educational Requirements for CARC certification in NYS:

60 hours of NYCB approved training specific to these domains:

- Recovery from Addiction: 16 hours
- Recovery Coaching: 20 hours
- Recovery Education: 5 hours
- Medication Assisted Treatment: 4 hours
- Ethical Responsibility: 15 hours

The IC&RC Peer Recovery certification in NYS
CERTIFIED RECOVERY PEER ADVOCATE : ROLE KNOWLEDGE | SKILLS | ABILITIES

The International Certification & Reciprocity Consortium's 2013 Peer Recovery (PR) Role Delineation & Job Analysis identified four performance domains with the following associated tasks (requiring specified knowledge, skills and abilities) as forming the basis of its peer recovery certification. In NYS, the IC&RC Peer Recovery Certification is known as **Certified Recovery Peer Advocate (CRPA)** where it is exclusively offered by the non-profit New York Certification Board (NYCB) at ASAP. Candidates for this professional certification are required to demonstrate these competencies to NYCB per standards determined by the Board and posted to its website, http://www.asapnys.org/ny-certification-board/nycb-certifications/:

Domain 1: Advocacy

1. Relate to the individual [client] as an advocate.
2. Advocate within systems to promote person-centered recovery/wellness support services.
3. Describe the individual's rights and responsibilities.
4. Apply the principles of individual choice and self-determination.
5. Explain importance of self-advocacy as a component of recovery/wellness.
6. Recognize and use person-centered language.
7. Practice effective communication skills.
8. Differentiate between the types and levels of advocacy.
9. Collaborate with individual to identify, link, and coordinate choices with resources.
10. Advocate for multiple pathways to recovery/wellness.
11. Recognize the importance of a holistic (e.g., mind, body, spirit, environment) approach to recovery/wellness.

Domain 2: Mentoring and Education

12. Serve as a role model for an individual.
13. Recognize the importance of self-care.
14. Establish and maintain a peer relationship rather than a hierarchical relationship.
15. Educate through shared experiences.
16. Support the development of healthy behavior that is based on choice.
17. Describe the skills needed to self-advocate.
18. Assist the individual in identifying and establishing positive relationships.
19. Establish a respectful, trusting relationship with the individual.
20. Demonstrate consistency by supporting individuals during ordinary and extraordinary times.
21. Support the development of effective communication skills.
22. Support the development of conflict resolution skills.
23. Support the development of problem-solving skills.
24. Apply principles of empowerment.
25. Provide resource linkage to community supports and professional services.

Domain 3: Recovery/Wellness Support

26. Assist the individual with setting goals.
27. Recognize that there are multiple pathways to recovery/wellness.

The IC&RC Peer Recovery certification in NYS
CERTIFIED RECOVERY PEER ADVOCATE : ROLE KNOWLEDGE | SKILLS | ABILITIES

28. Contribute to the individual's recovery/wellness team(s).
29. Assist the individual to identify and build on their strengths and resiliencies.
30. Apply effective coaching techniques such as Motivational Interviewing.
31. Recognize the stages of change.
32. Recognize the stages of recovery/wellness.
33. Recognize signs of distress.
34. Develop tools for effective outreach and continued support.
35. Assist the individual in identifying support systems.
36. Practice a strengths-based approach to recovery/wellness.
37. Assist the individual in identifying basic needs.
38. Apply basic supportive group facilitation techniques.
39. Recognize and understand the impact of trauma.

Domain 4: Ethical Responsibility

40. Recognize risk indicators that may affect the individual's welfare and safety.
41. Respond to personal risk indicators to assure welfare and safety.
42. Communicate to support network personal issues that impact ability to perform job duties.
43. Report suspicions of abuse or neglect to appropriate authority.
44. Evaluate the individual's satisfaction with their progress toward recovery/wellness goals.
45. Maintain documentation and collect data as required.
46. Adhere to responsibilities and limits of the role.
47. Apply fundamentals of cultural competency.
48. Recognize and adhere to the rules of confidentiality.
49. Recognize and maintain professional and personal boundaries.
50. Recognize and address personal and institutional biases and behaviors.
51. Maintain current, accurate knowledge of trends and issues related to wellness and recovery.
52. Recognize various crisis and emergency situations.
53. Use organizational/departmental chain of command to address or resolve issues.
54. Practice non-judgmental behavior.

see: https://internationalcredentialing.org/creds/pr

Standards for demonstrating Peer Recovery Role Competence in NYS

Certification application instructions and registration at http://www.asapnys.org/ny-certification-board/

- 18+ years
- High School Diploma (or equivalent or higher)
- 30 hours NYCB approved role training incorporating Advocacy (10 hours), Mentoring & Educatio (10 hours), and Recovery Wellness Support (10 hours)
- 16 hours NYCB approved role training in Peer Ethical Responsibility
- Application to ASAP-New York Certification Board; Board approval
- IC&RC Peer Recovery Exam: passing grade in testing of ability in 54 itemized role competencies

Training Opportunities in NYS

Find ASAS-NYCB approved foundational training (lists updated monthly) at http://www.asapnys.org/ny-certification-board/nycb-approved-training/

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